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Translated by various Sanskrit Scholars

EDITED BY

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(Retired)

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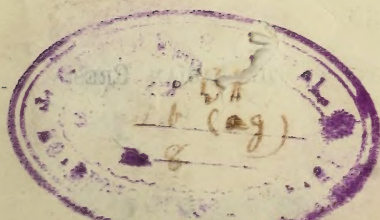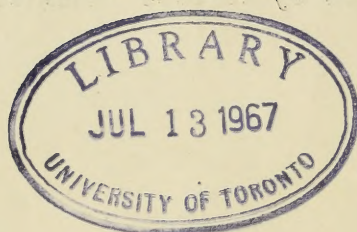
BHAKTI-RATNÂVALI

WITH

THE COMMENTARY OF VIṢṆU PURÎ

TRANSLATED BY

A PROFESSOR OF SANSKRIT,

(RETIRED.)

PUBLISHED BY

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INTRODUCTION.

No apology is needed for including the Bhaktiratnâvalî in the series of the Sacred Books of the Hindus. The two treatises on Bhakti Śâstra that have already appeared in this series treat the subject of Bhakti in its philosophical aspect. The treatment in them is necessarily abstruse because the form of dealing with the theme is the Sûtra style.

The reader will find in this book the presentation of the subject in a popular form. The *magnum opus* on Vaiṣṇava Bhakti Śâstra is the Śrîmad-Bhâgavata. The reader having been initiated into the subject of Bhakti in the abstract in the Sûtras, will here find its application to the devotion to Viṣṇu and to His great manifestations (avatâras) and to the Vaiṣṇava saints who have become one with Him.

Viṣṇu means the Pervader. But in the Hindu pantheon, He is the Second Person in the Trinity, as distinguished from Śiva who is the Third Person—the Destroyer—and from Brahmâ, the First Person, the Creator. But in the constitution of the Pañchâyatana, the Temple of the Five, Brahmâ has no place. Śakti, the Female form of the Deity—The Mother, comes in with Gaṇeśa, the Deity in his aspect of Remover of obstructions and the helper of man in his realisation of success. The fifth is the Sun—the Deity in his aspect of Light—the Refulgent who is visible and to whom the devotee can offer his worship face to face.

The Pañchâyatana thus enfolds within its fold all the various systems of the Hindu devotion that claim to be orthodox. A Pañchâyatanî Hindu is not exclusive but worships all the five aspects of the Deity though he has one of them for his special devotion. But this catholicity is sometimes honoured more in the breach than in the observance thereof.

The Vaiṣṇava cult naturally regards its own system as the best and the Śrîmad-Bhâgavata hammers this point with all the fervour of a partisan. Not that there are not other forms of worship for them either to tolerate and respect. But there is no concealing the fact that according to the Bhâgavata the highest reward of Divine favour is reserved for the devotee of Viṣṇu.

Viṣṇu has many *aliases*—and Vâsudeva is one of them. Now Vâsudeva may be derived from **वसति सर्वत्र** or **सर्वाणि वसन्ति अस्मिन् वासु** : *plus* **देवो द्योतनात्मकः**, that is, the Shining One who pervades the universe and is therefore synonymous with Viṣṇu. It also means the son of

Vasudeva—the avatâra of Viṣṇu in the Dvâpara Yuga—the friend of the Pâṇḍavas; the Seer (Yogeśvara) who revealed the Gîtá; the statesman who guided his party to success; the unique figure who commanded reverence even from elderly heroes of the Kurukṣetra leaders of the hostile party, such as Bhîṣma, Droṇa; in whom friends placed implicit trust; devotees whole-hearted love.

The Bhâgavata chiefly deals with the devotion to Vâsudeva as the Dwâpara incarnation of Viṣṇu. Yet the first-mentioned connotation of Vâsudeva finds support in the very Bhâgavata which states that Nârada imparted the Vâsudeva mantra to Dhruva, who lived in the Tretâ Yuga, long anterior to the birth of Vâsudeva of the Dwâpara Yuga.

The compromise has been arrived at among Vaiṣṇavas to accept the term to mean both Viṣṇu and his manifestation as the son of Vasudeva in the Dvâpara Yuga, leaving the choice to the devotees to worship Him in whatever aspect they prefer.

The Bhâgavata is a bulky work containing 18,000 verses of long and short measures. The *raison d' ètre* of the Bhâgavata was that in the Mahâbhârata, Vyâsa, its author, had omitted the treatment of Bhakti, and it was to make up that want that he brought out that great work for the benefit of humanity. But though the tone of Bhakti runs throughout, the bulk is made up of narratives of the several incarnations of Viṣṇu, of Kings of the Solar and the Lunar lines, philosophical disquisitions, geography of the world, and multifarious matters. It is encyclopediac in its treatment of many subjects. Its language and style is peculiarly difficult. So both on account of its size and its erudite character, the work is not suited to the general reader who has his worldly occupations and little leisure to go through it.

A Sanyâsin of Tirhut by the name of Viṣṇu Purî made a selection of verses from the Bhâgavata and gave to his anthology the name of Bhakti-ratnâvali. He also wrote a commentary on the same and called it Kânti-mâlâ. The text and commentary in the present edition is based on a manuscript which bears the date of Samvat 1699. It is, therefore, 269 years old. It is written in beautiful Nâgarî character, and the paper and ink show how the caligraphists of those days prepared their materials of writing.

All that Viṣṇu Purî says of himself is that he was a Sanyâsî and that he was a native of Tirhut. We find mention of him in the Bhaktamâla of Nâbhâji. Nâbhâji was an itinerant Vaiṣṇava Sâdhu who compiled his notices of Vaiṣṇava saints from information he gathered in his pilgrimages

to the various shrines that he visited. He wrote in the Hindî of Rajputana in which part of the country he chiefly resided. He lived in the 17th century.* Viṣṇu Purî must have lived long before him so as to have established his fame as an author and Bhakta sufficiently eminent to have secured a place in the Bhaktamâla.

One report is current among Vaiṣṇavas that Chaitanya Deva of Nadia and Viṣṇu Purî met at Kâśî, while the former was on his way back from his pilgrimage to Vṛindâvan. It was natural they should have been charmed with each other. Chaitanya by the Bhakti and learning of Viṣṇu Purî and Viṣṇu Purî by the spiritual grandeur and the personal magnetism of the prophet of Nadia. Chaitanya left for Bengal and subsequently became a permanent resident of Jagannâth Purî. The report that has been handed down is that a pilgrim, a disciple of Viṣṇu Purî, went from Kâśî to Purî and met Chaitanya to whom he communicated the greetings of Viṣṇu Purî. At the time of the visitor's departure from Purî for Kâśî he enquired if he had any message to impart to, or any request to make of Viṣṇu Purî. In the presence of the assembled Vaiṣṇavas, Chaitanya asked the departing pilgrim to tell Viṣṇu Purî to send him a Ratnâvalî (a necklace of gems). The sâdhus present there were astonished to hear this request proceeding from a man who had renounced the luxuries of the world. But they had not the boldness to question him for what he had done.

Time elapsed and then all of a sudden once again came back the pilgrim from Kâśî and presented a manuscript to Chaitanya saying that Viṣṇu Purî had made to him this present of a necklace of gems that he had wanted. The manuscript turned out to be the Bhaktiratnâvalî. The Vaiṣṇava assembly who had been annoyed with Chaitanya for making a request which was unworthy of a Vaiṣṇava leader now found out their mistake. They were overjoyed to find that their Prophet had simply sent a message of inspiration which Viṣṇu Purî properly understood and carried out the behest of his honoured friend. This Necklace of Devotion, Chaitanya placed at the foot of Jagannâthjî.

There is another version of this story. It is to the effect that Jagannâthjî had directed Viṣṇu Purî by means of a dream to make the compilation which the learned Bhakta did and personally presented at the temple of Jagannâth.

If we accept the former version then Viṣṇu Purî lived in the 15th century of the Sâka era for Chaitanya was born in 1407 Sâka era (1407+78 A. D.) The date given at the end of the text that the writing

* See Dr. Grierson's "Gleanings from the Bhaktamâla," Journal of the Royal Asiatic Society of 1909, p. 607.

was finished at Kâśî in 1555 Sâka era (1555+78 A. D.) must have been the date of the finishing of the copy of the work by a copyist who, as is the custom among copyists, gave the date of his performance. That couplet is however suggestive of one thing, namely, that the work in that case was written in Kâśî. That the book was composed in Kâśî finds strength in a personal statement that has been appended to the text at the end of the work [śloka No. 2 at the end of the 13th String, p. 152). Here the commentator who is no other than Viṣṇu Purî himself, says that he was a प्रवासी that is one far away from his native place, unknown to his neighbours. This he could only have stated while living in the midst of strangers, in a crowded large city where he had probably newly settled and had not yet established a reputation which the Bhaktiratnâvalî had latterly earned for him.

It is an interesting fact to note that some Sanyâsis to whose name is appended the surname of Purî, Giri, Saraswatî, &c., &c.—all belonging to the order of Sanyâsis formed by Śaṅkarâchârya and who are generally given to the study of Vedânta of the Adwaita School—should have devoted themselves to Bhakti-mârga. And Viṣṇu Purî was not a solitary example of a Sanyâsi's pursuit of Bhakti. Prakâśânanda Saraswatî, a contemporary of Chaitanya Deva, was a zealous follower of the Path of Bhakti.

It is also interesting to find that Kâśî, though renowned among the Hindus as Śiva-purî (the City of Śiva), was the asylum of even Vaiṣṇava saints as is evident from the life of the great Tulasî Dâsa, the author of the Râmâyaṇa in Hindi, who passed his latter days at Kâśî and died there. Kâśî for ages past being the seat of learning has attracted scholars and saints of every school of thought. Kâśî has ever been cosmopolitan and not exclusively local or provincial from times of yore. That Buddha should have commenced preaching his religion at Kâśî takes the cosmopolitan character of Kâśî to 2,500 years back.

To resume the question of the date of Viṣṇu Purî. The learned editors of the Calcutta edition have taken pains to show that he lived before the time of Chaitanya—nay, they have given a genealogical table to show that Viṣṇu Purî was the disciple of one Jaya Dharma who belonged to the Vaiṣṇava School of Madhvâchârya. And that Chaitanya was the 7th in the order of succession of discipleship from Jaya Dharma. This takes him a couple of centuries before Chaitanya, roughly speaking.

About his life, the tradition is that he was a learned Brâhmaṇa who first led the life of a householder and had a wife and children. But the irascibility of temper of his wife was too much for him and he left home

donning the garb of a Sanyâsî. All the entreaties of his penitent wife and friendly neighbours were of no avail to bring him back to his home. He wandered and then settled at a locally famous shrine of Śiva some sixteen miles from the capital town of Mithilâ. Here he had a dream and acting on it resumed householder's life not by going back to his old home but by marrying a second time and becoming the father of children by this second wife. This conduct of Viṣṇu Purî can only be justified by the command he received from Śiva in his dream. Hindu Śâstras and Hindu Society deem it a violation of religious injunction for a Sanyâsî to resume the life of a householder. All these statements, however, do not rest on historic certainty but on local traditions that Tirhut Paṇḍits have preserved.

It is also said that in the same dream in which he was directed to enter the life of a householder he received the द्वादशाक्षरी (constituted of twelve letters) Viṣṇu mantra and which was perhaps the turning-point to his Bhaktimârga and which resulted subsequently in the preparation of this anthology from the Bhâgavata. One thing is to be remembered. It is this. He calls himself a Sanyâsî when he compiled the Bhaktiratnâvalî. This he could not have been privileged to do if he had been a householder with wife and children.

The Viṣṇu Bhakti teaching, as contained in this anthology may, not necessarily be confined for exclusive Vaiṣṇava use. Nâma (name) and Rûpa (form) is unessential and changeable. Substitute any term denotative of the Deity—in His many aspects of Father, Mother, Creator, Preserver and Destroyer, the Remover of darkness, the Remover of evils, obstructions, &c., &c., and the anthology, when the needful changes are made, will not fail to be of use to the Bhakta of any cult, in moulding his mind into a devotional mood.

Hence the anthology though sectarian in one sense, is catholic in another as subserving the end of devotion to the Divinity in general. The Bhakti which the Bhâgavata inculcates is a sort of Vedântic Bhakti—to coin a new phrase. That is to say, the Jîva as Bhakta and Viṣṇu as the goal of the Bhakta to which the latter is approaching may not be perpetually distinct from one another. If he chooses, the Bhakta remains eternally in his status of a devotional Jîva. But union with the Divine is also his privilege and can be realised if he prefers it. But, says the Bhâgavata, the saints prefer the other way, leading to perpetual devotion and not to absorption. Or, as popularly put, the Bhakta wants to be the eater of sugar and not to be sugar itself. Opinions differ on this

point. If to be ब्रह्ममय is to be likened to the condition of inert sugar —sweet to the eater of it but not to itself—then the Vedântist will not accept this interpretation. The very designation of सच्चिदानन्द of the Supreme Being discards such a notion, that absorption into 'It' would lead the Jîva to be merged into an entity in which there is no consciousness of Ânand. Like lines of an Asymptote that never meet—approach though they may eternally to meet the other—the Jîva can never get at Brahma is the cult of the Dualist. But the Śrîmad Bhâgavata in more than one place quotes the Śruti द्वितीयाद् वै भयं भवति deferentially and leans to the Vedântic teaching of the Vedic Mahâvâkyas. But, on the other hand, it rejects the path of knowledge to reach the goal. It prefers the path of devotion. And it prefers to inculcate that the Jiva (the monad) is the happier who remains ever distinct from the God he worships though the privilege of absorption into Him is within his power. This privilege the dualists deny to the *Jîva*. Hence the statement made above that the Bhakti of the Bhâgavata is Vedântic, *i.e.*, non-dualistic.

Vaisṇavas say that out of the ocean of the milk of the Vedas, the butter of Bhakti has been churned out by them. The Karma Kânda portion of the Vedas containing the ritualistic ordinances for the performance of sacrifices for the attainment of particular boons, by offering sacrifices to the various deities bearing the names of Indra, Varuṇa, have been openly condemned by the Śrîmad Bhâgavata. Of course there is the rationalistic School of Vedic interpretations and there is an important sect that has recently arisen whose followers accept that interpretation, *viz.*, that the various gods mentioned are really the name of one Parameśvara and that devotion to Him is their religion.

The Bhâgavata abjures the Karma Kâṇḍa and the sacrifices to the Vedic gods, and says there is one Supreme Deity—Viṣṇu or Vâsudeva to whom devotion is to be given for devotion's sake and not for material gains and personal benefits.

Not content with discarding the ritualistic ordinances of the Vedas, the Bhâgavata gives a lower position to the philosophical disquisitions of the Upanisads, in comparison with the doctrine of devotion. It says practically to one and all—" Accept Viṣṇu (Vâsudeva or any other manifestations of Him) as your Dispenser of good and worship Him incessantly and unflinchingly. Don't ask any reward from Him—if any, at all, ask the gift of Devotion to Him.

This is निष्कामभक्तिः or अहेतुकीभक्ति having no selfish ends for the Bhakti the devotees offer at the feet of the Lord. There is no commercial spirit

of barter in which the devotee gives Bhakti to the Lord in expectation of the good things of the world.

The spirit of take and give is condemned both in the Gîtâ and the Śrîmad Bhâgavata both of which have rebelled against the Karmakâṇḍa of the Vedas, where sacrifices are ordained for the attainment of the joys of earthly and heavenly life.

SECTION II.

The question cannot fail to occur to the intelligent reader whether this religion of Bhakti has been obtained from the Vedas, whose authority has been disowned by the Gîtâ and the Bhâgavata in the matter of sacrificial ordinances. And yet all Hindu tradition points to the Veda as the source of whatever has been said in the Gîtâ or the Bhâgavata.

The ambrosia of the Gîtâ has been churned out of the Upaniṣads. So says a panegyrist of the Gîtâ. The orthodox Hindu view also is that the Bhakti-mârga is the butter churned out of the ocean of the milk of the Veda.

But a discordant voice has been raised against this view. So long ago as 1873, the October issue of the "Indian Antiquary" published a paper with the heading "Traces in the Bhagavad Gîtâ of Christian writings and ideas."* This paper is a reproduction of the appendix to Dr. Lorinser's Bhagavad Gîtâ. Therein the learned German Orientalist produced in parallel columns writings from the Bhagavad Gîtâ and the New Testament which bear remarkable resemblance in sense and spirit. Dr. Lorinser then endeavours to show that early Christian apostles and missionaries visited India and the doctrine of faith and monotheistic worship was introduced into India by their agency. This view found support in some influential contemporary European Orientalists.

But a voice of dissent was raised from an unexpected quarter. That indefatigable worker in the field of Sanskrit studies whose labours have done so much to help European scholars with abundant supply of materials to work on them—the compiler of the five volumes of Original Sanskrit Texts—Dr. John Muir—whose antecedents in India were characterised by the spirit of a Christian missionary and therefore not pro-Hindu, brought out in 1879, a volume of "Metrical Translations from Sanskrit writers" and prefixed to it a lengthy and learned introduction. Therein he discussed the subject of Dr. Lorinser's paper in the "Indian

* Was it to turn the table upon M. Louis Jacoliet's speculations in his "La Bible Dans L' Inde" where the French writer endeavours to prove the Hindu origin of Hebrew and Christian Revelation, that Dr. Lorinser tried to discover traces in the Bhagvad Gîtâ of Christian writings and ideas?

Antiquary" referred to above. To summarise what he said there would not be adequate treatment of his learning and labour. Therefore it is desirable in the interest of fairplay that the answer to Dr. Lorinser be reproduced in the form of an appendix to this Introduction.

The greater is the reason because of late, Dr. Grierson has resusciated the question and lent the support of his repute as a linguist and antiquarian to the view that the Bhakti-mârga of the Hindus is due to Christian apostles and missionaries. St. Thomas in the early century of the Christian era established a settlement of Syrian Christians in South India. These Christian settlers made converts and the path of devotion took firm hold among the Drâvidians The great founders of modern Vaiṣṇavism rose in the South and their teachings spread later in the North of India. So modern Vaiṣṇavism is due to St. Thomas and his followers. This is the pith of Dr. Grierson's paper.

Not that Dr. Grierson can quote chapter and verse for the claim he makes for St. Thomas and his mission. But he points to the missionary tradition based on vague reports of old Christian writers, and that is enough to build upon it the startling theory that Bhakti in India is of foreign and post-Christian origin.

When in India studying the Râmâyaṇa of Tulsîdas, Dr. Grierson's admiration and reverence for the Hindu poet and his hero of the Râmâyaṇa led his Hindu teachers, collaborateurs and assistants believe that their pious Saheb had become a convert to the teachings of Bhakti of Tulsîdas. They will be now disillusioned to find it stated that Tulsîdas's Bhakti is only a reflection of Christian teachings and that their old Anglo-Indian friend is the powerful advocate of this view. They might well exclaim "*Et tu Brute.*"

Dr. Grierson read his paper in a meeting of the Royal Asiatic Society. The proceedings are printed in the (1907) April number of the Journal of the Society. But he found that several members of the Society—Dr. Pope, Messrs. Kennedy and Keith—controverted his views in important points.

Recent discoveries of ancient inscriptions go to show that Vâsudeva was worshipped before the Christian era. But the most remarkable find is the dedication of a flagstaff with an image of Garuḍa at the top in honour of Vâsudeva which was erected by a Greek ambassador of the name of Heliodoras, a resident of Takṣaśila. That a cultured Greek holding the position of an ambassador, should dedicate a गरुडध्वजा (flagstaff of Garuḍa) to Vâsudeva is conclusive evidence of the predominant place Bhagavân Vâsudeva held in the second century before Christ.

Worship pre-supposes Bhakti. The discoveries of such inscriptions whose dates precede the birth of Christ should stop the mouth of Dr. Grierson.

There was Bhakti-mârga in India before the religion of Christ came in existence. To repeat at intervals of short and long periods the old story of St. Thomas in posting Bhakti in South India and its spread towards the North are vain attempts to give life to an exploded theory. Let Dr. Grierson prove that these discoveries of inscriptions by officials who serve under the Government of India are so many forgeries of Brâhmaṇas or let him accept their genuineness. As he has not yet denied their genuineness, let him revise his views and make a confession of his errors.

But the ignorance which some European Christian missionaries at times betray is ridiculous. A well-known Christian missionary, the head of a great educational institution in the United Provinces, is reported to have belittled the antiquity of the Gîtâ in the hearing of his pupils saying it was written in the time of Akbar, the Moghul Emperor of Delhi. Does he know that the Gîtâ is mentioned in the Kâdambarî (p. 90, Peterson's Edition) of Vâna Bhatta who flourished in the seventh century in the Court of a Hindu King who patronised the celebrated Chinese Buddhist traveller, Hiouen Tsang, whose stay in India was from 628 to 648 A.D. ? Does he know that Kṣemendra of Kâśmîr who lived in the 10th century A.D. has reproduced the prominent portions of the Gîtâ in his Bhârata Mañjarî (Epitome of the Bhârata) ? And if the opinion of that prodigious scholar—the late Mr. Harinath De of the Imperial Library, Calcutta—is of any account, the age of the Gîtâ is to be taken to a very early period. He spoke to the Editor of the Sacred Books of the Hindus that the Gîtâ was mentioned in a Chinese work which was written two hundred years before Christ. The intended translation into English of the Chinese work has unfortunately remained unaccomplished by the lamented death of that great Bengalee linguist.

But the Hindu pupils of the Christian Missionary Principal, in their ignorance, were misled by him and until they read the refutation of their Principal's statement, they will carry into their head the false teaching imparted by the Doctor of Divinity whose mission is to proselytise by fair means or foul.

Another statement that Kriṣṇa worship originated at the time of Bappa Rao, the ancestor of the Mewar House of Udaipur, also requires examination. Now the poet Kâlidâsa uses the epithet of Kriṣṇa as an incarnation of Viṣṇu in the garb of a cowherd.* The age of Kâlidâsa,

* The epithet गोपवेशस्य विष्णोः occurs in the Meghadûta.

according to Hindus, is pre-Christian. But even according to European Orientalists, Kâlidâsa cannot be brought down to the age of Bappa Rao. And some centuries must have elapsed before Kriṣṇa, the cowherd, was identified with Viṣṇu, as he has been done by Kâlidâsa. The worship of Vâsudeva by a Greek ambassador of the second century before Christ has already been mentioned.

A Hindu scholar has to keep a watchful eye upon such assertions as the above with regard to the antiquity of their sacred literature and their religion. And let him have the public spirit to expose their incorrectness as much as he can. Misrepresentations had their day. The day of refutations has come and the history of the Sacred Literature of the Hindus has to be re-written by Hindus themselves.

Although the publication of the Bhaktiratnâvalî with an English translation is based on the old Devanâgarî manuscript, dated Samvat 1699, the difficulty of editing has been greatly minimised by consulting and comparing the excellent edition in Bengalee character brought out by two learned Vaiṣṇava Paṇḍits many years ago. The utility of that publication would have been enhanced if it had contained a translation in the Vernacular.

The English translation that the present edition contains will be helpful to English readers only. But it is the intention of the publisher to bring out a translation in Hindi in a separate volume for the benefit of a large class of Indian readers.

APPENDIX I.

Extracts from the Introduction to "Metrical Translations from Sanskrit writers" by DR. J. MUIR, C.I.E., D.C.L., LL.D., PH.D.

It has been supposed that an influence has been exercised on the religious ideas of the Indians by the introduction of a knowledge of Christianity into India in the earlier centuries of our era. This has been argued at length in regard to the "Bhâgavad Gîtâ" (a theosophical episode of the Mahâbhârata), by Dr. Lorinser, who in the Appendix to his German translation of that work,* presents us with a collection of passages from the work in question, which he regards as borrowed from, or influenced by, the New Testament, and alongside of which he places the texts which he regards as having exercised this influence.

* * * * * * * * * *

In order, if possible, to reach a solution of the problem propounded by Dr Lorinser, three points must be considered and settled:—1*st*, the age of the Bhagavad Gîtâ; 2*ndly*, whether, supposing its antiquity not to be such as to guarantee its originality, any Christian doctrines could, at the date of its composition, have been imported into India and promulgated in an oral or written form so as to be accessible to the author, if his mind was open to their reception; and 3*rdly*, whether his work, when compared with the Christian Scriptures, or doctrines, manifests any such similarity to their ideas as to justify the supposition of their being borrowed.

* * * * * * * * * *

In forming an opinion on a question of this kind, we should, supposing the alleged resemblances to be admitted, consider, first, whether the ideas, sentiments, or figures of speech supposed to be borrowed by the Indians from the West are not such as might naturally arise in the human, or at least in the oriental mind; secondly, whether they cannot be traced, at least in germ, in Indian writers of such antiquity as to exclude the supposition of foreign influence; thirdly, whether they do not so pervade the Indian writings as to be manifestly indigenous and original; fourthly, whether the writings of any other countries, known to be independent of Christian influences, contain ideas or sentiments supposed to be exclusively or peculiarly Christian; and fifthly, what probability there is that the Brahmans of the period in question could have been brought into contact with foreign ideas, and whether they would have been intellectually and morally open to, and susceptible of, such influences.

* * * * * * * * * *

I venture to make the following remarks on this subject. There is, no doubt, a general, or perhaps I might say, a striking, resemblance between the manner in which Krişņa asserts his own divine nature, enjoins devotion to his person, and sets forth the blessings which will result to his votaries from such worship, on the one hand, and, on the other, the strain in which the founder of Christianity is represented in the Gospels, and especially in the fourth, as speaking of himself and his claims, and the redemption which will follow on their faithful recognition. At the same time, the Bhagavad Gîtâ contains much that is exclusively Indian in its character, and which finds no counterpart in the New Testament doctrine.

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* Die Bhagavad Gîtâ uebersetzt und erläutert von Dr. F. Lorinser, Breslau, 1869.

It is also to be remarked, as another difference between the Christian and the Indian doctrines, that while in the fourth Gospel Christ asserts his oneness with the Father (John x. 30), and speaks of the Father as being in him, and of himself as being in the Father (xiv. 10, 11), he yet declares himself to be in some sense distinct from him, as being the Son (v. 19), as being sent into the world by the Father (x. 36 ; xii. 49), as having received of the Father the prerogative of having life in himself (v. 26), and as not doing anything of himself, but doing the Father's will (v. 30). Whereas in the Bhagavad Gîtâ we find no reference to any similar relation subsisting between Krișna and any other person in the godhead, or in fact any reference to a distinction of persons in the godhead at all. He is represented as himself the Supreme Deity. In vii. 6 f. he says of himself : "I am the generator and the destroyer of the entire universe. Than me there is nothing higher. On me all this universe is woven, as gems on a string. I am the flavour in water, the light in the sun and moon," &c.; and in ix. 4 he says : "By me, imperceptible in form, this universe is pervaded [or spread out ?]. All existences abide in me, but I do not abide in them ; and yet they do not abide in me." After hearing Krișna's own account of himself, Arjuna says, x. 12 : "Thou art the Supreme Brahma, the highest essence (*dhâman*), the eternal divine Purușa, unborn, all-pervading."

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Besides the Bhagavad Gîtâ, there is another part of the Mahâbhârata to which I wish to refer, as it also has been adduced to prove that a knowledge of Christianity existed in India in the early centuries of our era,—I mean the passages in which the Śveta-dvîpa, the white island (or continent), and its inhabitants are referred to.

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On the first of these passages regarding Śveta-dvîpa, Professor Weber (Indische Studien, i. 400, Note) builds the conjecture that "Brahmans went by sea to Alexandria, or Asia Minor, at the period when early Christianity flourished, and that on their return home they transferred the monotheistic doctrine, and certain legends connected with it, to their own indigenous sage or hero Krișna Devakî-putra (son of Devakî, the divine), who by his name reminded them of Christ, the son of the Divine, virgin, and who had perhaps been previously worshipped as a god ; substituting, however, for the Christian doctrines the philosophical principles of the Sânkhya and Yoga schools ; as the latter may, on the other hand, have influenced the formation of the Gnostic sects."

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The views of Professor Weber, above referred to, are discussed by Professor Lassen in the second volume of his Indische Alterthumskunde, second edition, pp. 1118, ff. (1). He concurs in the belief that some Brahmans became acquainted with Christianity in some country lying to the north of India, and brought home some Christian doctrines. This he considers to be supported (*a*) by the name of the white island, and the colour of its inhabitants, so different from that of the Indians ; * (*b*) by the ascription to these people of the worship of an unseen God, while the Indians of the same period had images of their deities ; (*c*) by the attribution to them of faith, the efficiency of which is not an ancient Indian tenet ; (*d*) by the value attributed to prayer, which is a less important element in Indian than in Christian rites ; and (*e*) by the fact that the doctrine which they learned is described as one only made known to the Indians at a late period. He holds it as the most likely supposition that Parthia was the country where the Brahmans met with Christian missionaries. (2) Professor Lassen thinks that the proof drawn from the passage about Śiva and his four disciples, referred to by Prof. Weber (see above)

* A learned correspondent is of opinion that no such conclusion can be drawn from this story. He thinks that Śveta-Dvîpa bears about the same relation to the Syrian Christians as Swift's Brobdignag or the Nephelokokkygia of Aristophanes does.

in favour of the supposition of the presence of Christian missionaries in India, rests on no firm foundation; and believe that this story owes its origin to the other passage in the M. Bh. about the Śveta Dvîpa. Prof. Lassen does not think that any influence was exercised by Christian missionaries or their disciples on the religious views of the Indians because (*a*) the Christian occupied a very subordinate position in India, and were at a distance from the centres of Indian science and religious life; (*b*) because the Brahmans actually persecuted the Christians; and (*c*) because both the Brahmans and other Indians are opposed to the reception of anything offered to them by the Mlechha (*i e*., degraded foreigner). The only knowledge of Christianity which the Indians have yet been shown to have possessed during the first three centuries of our era is confined to the meagre acquaintance with it contained in the narrative of the Mahâbhârata, to which reference has been made. (3) Lassen does not consider that the Pâncharâtra doctrines arose from an acquaintance with Christianity, but thinks that the narrator of the story about the White Island employed this name to intimate what he had heard about the journey of some Brahmans to a Christian country, and the doctrines there prevalent; but does not correctly represent the religious and philosophical tenets of the Pâncharâtras, ascribing to them beliefs which are not theirs. This he proceeds, has been perceived by the latest editors of the Mahâbhârata, who found it necessary to add a true account of their doctrines. This has been done by the introduction of Nârada, who is said to have gone to the Śveta Dvîpa after Ekata, Dvita, and Trita, and to have received from Vâsudeva himself the Pânchrâtra doctrine. Lassen is further opposed to the supposition (see Weber's Indische Studien, i. 423) that the Indian monotheism resulted from an acquaintance with Christianity; for (*a*) the Pâncharâtras did not adore a single God, but Vâsudeva, as the highest, to whom the others were subordinated; (*b*) the Brahmans had already a highest god in Brahmâ, and the adherents of the Yoga system had a single highest god in their Iśvara, making Brahmâ a created being. The Indian tendency to monotheism was based, he considers, on the character of the sects, which involved an exclusive adoration either of Viṣṇu or Śiva. Further, Lassen dees not consider it permissible to hold that the ideas of the Brahmans regarding prayer and faith were at all influenced by any acquaintance with Christianity. He is further of opinion that a belief in the incarnations of Viṣṇu existed three centuries before the Christian era, an opinion which he bases on what Megasthenes relates of the Indian Hercules; and thinks that there is no valid ground for admitting that in the early ages of Christianity any Christian legends were transferred and applied to Kriṣṇa.

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It is my impression, however, that the sentiments of humanity, mercy, forgiveness, and unselfishness are more natural to the Indian than to the Greek and Roman authors, unless, perhaps, in the case of those of the latter who were influenced by philosophical speculation. This tenderness of Indian sentiment may possibly have been in part derived from Buddhism, which, however, itself was of purely Indian growth.

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As this question whether the ideas and doctrines of the Indian poem are derived from, or have been influenced by, the New or the Old Testament, is one of great interest and importance. I give below a translation of the latter part of an article by Professor Windisch of Leipzig on Dr. Lorinser's book, which appeared in the *Literarisches Centralblatt* for 15th October, 1870, followed by some remarks with which Professor Weber, Dr. Böhtlingk, and M. Auguste Barth, have favoured me on the subject of the dependence or independence of Indian writers on Christian or other foreign sources for any of their ideas, Professor Windisch says:—

"We have not as yet spoken of the object which the book before us has properly in view. This is nothing less than to show that all the nobler thoughts in the *Bhagawad Gîtâ* are derived from Christianity, or from the 'primæval revelation.' It is impossible

here to examine minutely Dr. Lorinser's process of proof, since it is based upon a large number of particular passages. According to the judgment of the author of this notice, however, the proof has not yet been adduced that in the *Bhagavad Gîtâ* we have a piece of Christianity translated into the form of Indian conceptions.

"To refer to at least some general points of view, Dr. Lorinser's failure to make use of Indian commentaries has had first of all, for its result, that he could not always apprehend the Indian thoughts in an Indian spirit . . . . The immediate introduction of the Bible into the explanation of the *Bhagavad Gîtâ* is, therefore, at least premature. Besides, the particular Biblical passages themselves are with too great confidence designated by Dr. Lorinser as the sources of the Indian thought or expression. It cannot be denied that he has actually adduced some surprising parallel passages; but the most of the texts which he has cited can at the utmost claim our consideration only after it has been proved in another way that the *Bhagavad Gîtâ* and the Bible stand in a near relation to each other. If the author should think to rely upon the multitude of the passages which he has quoted, it should be recollected that a hundred uncertain references prove no more than a single one of the same character. Has Dr. Lorinser noticed that the comparison of the human soul with a team of horses (adduced by him in p. 60, note 59) from the *Katha Upanishad*, corresponds with remarkable exactness to the beautiful myth in Plato's *Phædrus*? This might be regarded as one of the most interesting examples of accidental correspondence. For the rest, it is much to be questioned whether Professor Weber, to whom the author repeatedly appeals, shares his conviction. For Professor Weber's assumption that Christian teachers and doctrines arrived at an early period in India, and that in particular the worship of Kṛishṇa, and the legends relative to him, were formed under the influence of Christianity, is very widely different from Dr. Lorinser's conviction, according to which the composer of the *Bhagavad Gîtâ* must have learnt at least the New Testament directly by heart. This is the conclusion at which every one would arrive who believingly reads the lists put together in the Appendix of—(i) passages which vary in expression but agree in sense (60 in number); (ii) passages in which a characteristic expression of the New Testament occurs in a different sense (23); (iii) passages in which sense and expression correspond (16). Even the ideas of the Christian Fathers are supposed not to have been unknown to the poet (see, *e.g.*, p. 82, note 56; p. 179, note 6; p. 207, note 27, &c.). So much the more surprising is it, therefore, when Dr Lorinser himself (p. 211, note 54) finds it necessary to refer to the sharp contrast in which Christianity and the Indian conceptions stand to each other in regard to the doctrine of the human soul, and when he further (p. 117, note 1) cannot avoid ascribing to the poet an acquaintance, though a very defective acquaintence, with Christianity. It is impossible to combine Dr Lorinser's ideas into one general picture. Finally, as regards the thoughts in which Dr. Lorinser perceives traces of the 'primæval revelation' or 'primæval tradition' (see, *e. g.*, pp. 45, 122, 231, 250), he should first have investigated whether they can be pointed out in the Veda. Had he done this, he would probably have discovered that the contrary is the case.

"The book before us plainly shows how much the text and explanation of the *Bhagavad Gîtâ* stand in need of a thorough revision on the part of scholars who are familiar with this branch of study. The view of which Dr Lorinser is a representative must be subjected to a closer examination than was here practicable."

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On the same general subject Dr. Böhtlingk has favoured me with the following expression of his opinion. He writes:—"Neither in the *Mahâbhârata* nor in the later writers have I found any utterances of moral or religious import which could with any probability be referred back to any foreign source. In this department the Indians have themselves reflected so much, and presented their thoughts in such elegant forms,

that with their riches they might easily supply the rest of the world. The ethics and the religion of different peoples are not so different from one another that here and there coincidences should not be expected to be found between them. The line of the *Katha Upanishad*, [i. 6]—*Śasyam iva mortyaḥ pachyate, Śasyam ivâjâya e punaḥ* " (like corn a mortal ripens, like corn he is produced again) " sounds as if from the New Testament, but is not therefore borrowed."

M. Barth writes to me as follows :—

" I am entirely of your opinion in regard to the reserves which you make as to the sentiments alleged to be borrowed, which Lorinser adduces from the Bhagavad Gîtâ. The same resemblances had been indicated in a general way long before him . . . . In collecting these passages, and confronting them with the texts which are asserted to be the original, Lorinser appears to me rather to have succeeded in proving the contrary of this thesis. The book is Indian, and Indian throughout. The declaration of Kṛishṇa, ' Those who are devoted to me, are in me, and I in them,' is a reproduction of the Vedantic doctrine in a form adapted to the requirements of practical religion. There would, perhaps, rather be reason for inquiring what is the sense which the corresponding terms bear in the Johannean theology ; and interpretations of them have not been wanting. In any case, they have a meaning quite different from that which they bear in the Indian poem ; and in order to find them again on Christian ground, invested with a meaning akin to that of the Vedânta, we shall have to descend to the mystics of the middle ages, and to what is nearer to us—the Hegelian theology of Marheinecke ; by all of whom, as by the Indian poet, the illusory character, or the non-existence, of the individual being and the exclusive essential reality of the absolute, is maintained. For them, also, whatever really exists in man, is God : all the rest is illusion, negation ; or as they say—employing the same image as the Indians—a mere sport of the Divinity, which is one in many, and in many always the same. Thus Eckart, Tauler, Ruysbroeck, and the other Dominican mystics who preached and wrote on the banks of the Rhine in the fourteenth century, ask themselves : ' How can man love God ?' And they answer : ' Why does the burning coal which you place on your hand burn you ? Because this coal is in substance the same as your hand. In the same way God burns you, and acts by love within you, because in substance he is identical with you,—because he is in you, and you in him.'

" As regards tho Vedic passages " (see above, p. 8), " I think that we are not to look in them for too much precision. The locative case does not signify merely *in*, but also *with, near to, for*. ' We are yours ; you are ours ; thou art with us, thou art for us, thou art near us, as a coat of mail, as a rampart,' &c. We have not got the dogmatic idea of Purusha = pureśâyin.

" As regards *gati*, I agree with you that the essence of the image is rather *end* than *way*. It is sufficient to observe how this word is associated with *Kâshṭhâ*, *e.g.*, in the Kaṭha Upanishad, iii. 11 ; or is simply replaced by the latter, for instance, in the Apastamba-dharma-sûtra, i. 22. 7 (p. 39, Buhler's edition), sa (âtman) sarvam, paramâ kâshṭhâ . . . sa vai vaibhâjanam puram."

I make a further quotation on the same subject from Prof. Monnier Williams' work, " Indian Wisdom," &c., (pp. 143 f. note) : " Dr. Lorinser, expanding the views of Professor Weber, and others, concerning the influence of Christianity on the legends of Kṛishṇa, thinks, that many of the sentiments of the Bhagavad-Gîtâ have been directly borrowed from the New Testament, copies of which, he thinks, found their way into India about the third century, when he believes the poem to have been written*......... He seems, however,

* In a previous page (137) Professor Williams says, that the author of the Bhagavad-Gîtâ, " is supposed to have lived in India during the first or second century of our era ; " and in a note he adds : " Some consider that he lived as late as the third century, and some place him even later, but with these I cannot agree."

to forget, that fragments of truth are to be found in all religious systems, however false, and that the Bible, though a true revelation, is still in regard to the human mind, through which the thoughts are transfused, a thoroughly Oriental book, cast in an Oriental mould, and full of Oriental ideas and expressions. Some of his comparisons seem mere coincidences of language, which might occur quite naturally and independently. In other cases where he draws attention to coincidences of ideas,—as, for example, the division of the sphere of self-control into thought, word, and deed, in chap. xviii. 14-16, &c.; and of good works into prayer, fasting, and alms-giving, how could these be borrowed from Christianity when they are also found in Manu, which few will place later than the fifth century B. C.? . . . . Nevertheless, something may be said for Dr. Lorinser's theory." Some further remarks are made on the same subject in pp. 153 ff., which are adverse to that theory.

"But Aristoxenus, the musician, says that this doctrine [of Plato, that human things could not be perceived, unless divine things had first been seen] comes from the Indians; for that one of those men fell in with Sokrates in Athens, and asked him what was the substance of his philosophy; and that when Sokrates answered that it consisted of an enquiry regarding human life, the Indian laughed, and said no one who was ignorant of divine things could comprehend things relating to man. No one, however, could very strongly affirm that this statement is true."—*Aristokles in Eusebius' Præparatio Evangelii, XI.* 3.

APPENDIX II.

Extract from Sir Râma-Krisṇa Gopâl Bhandârkar's paper on the origin of the Bhakti School published in the INDIAN ANTIQUARY *for January 1912.*

We have epigraphical evidence of the existence of the Bhakti School during the three or four centuries before Christ. The age of inscriptions is determined by the form of the characters in which they are engraved. The first of the inscriptions indicative of the existence of the Bhakti School must have been engraved about the beginning of the second century before Christ. It speaks of a *pûjâ* stone wall (*Śilâprâkâra*) for the worship of *Bhagavat* Saṁkarshaṇa and Vâsudeva.* Another, a few years later, mentions the erection of a flagstaff with an image of Garuḍa at the top in honour of Vâsudeva, the god of gods, by Heliodora (Heliodoros) a resident of Takshaśilâ, an ambassador of Aṁtalikita (Antalkidas) who was a Bhâgavata, *i.e.*, worshipper of Bhagavat or belonging to the Bhâgavata School.† A third inscription of about the beginning of the first century before Christ existing at Nâṇâghâṭ contains an adoration of Saṁkarshaṇa and Vâsudeva.‡ Patañjali, the author of the *Mahâbhâshya* on Pâṇini, who wrote about 150 before Christ speaks of Vâsudeva as the worshipful one. A Buddhistic work of the third century before Christ mentions Vâsudeva and Baladeva as the deities worshipped by specific sects. The *Mahâbhârata* is a work containing a collection of pieces of varied antiquity. Some pre-Christian and others post-Christian, and it is difficult to determine the age of any particular piece; but, with the help of the dates supplied us by the inscriptions and the two books mentioned above, we are in a position to determine when a certain specific religion that it speaks of in a section of the 12th book arose. That religion is the *Ekântika-dharma* or the religion of single-minded devotion or monotheism. It prevailed among a tribe of the Yâdavas known by the name of Sâtvatas. The origin of this religion is traced to certain *Ṛishis*, and from them it was transmitted to others until it reached Bṛihaspati, who had for his pupil a prince of the name of Vasu-Uparichara. This last instituted a horse sacrifice in which Bṛihaspati was the priest. No animals were killed on the occasion, and the oblations were prepared in accordance with the precepts of the *Âraṇyakas*, which works contain the *Upanishads*. Hari was the god worshipped. He took away the oblation offered to him without showing himself to Bṛihaspati. He was, however, seen by Vasu-Uparichara. Bṛihaspati was angry, when three persons explained to him that Hari was to be seen only by those who adored him and were devoted to him. They themselves had once gone to the White Island (*Śveta-dvîpa*) to see Hari or Nârâyaṇa, performed austerities for a hundred years, but were told that Hari was not to be seen by them, as they were not his devotees and performed only austerities. This story shows that a new reformed

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* The stone is now in the Victoria Hall, Udaipur. But it was found at Ghosûṇḍî, to which place it was removed from Nagarî, where it is believed to have been originally lying (*Jour. Beng. As. Soc.*, Vol. lvi, Part I, p. 77 ff.).

† *Jour. R. As. Soc.* for 1909, p. 1087 ff; for 1910, p. 141 f; *Jour. Bom. As. Soc.*, Vol. xxiii, p. 104 ff.

‡ *Arch. Surv., West India*, Vol. v, p. 60.

religion had sprung up, which, like Buddhism, condemned animal sacrifices and the practice of austerities, but, unlike it, set forth the adoration of God as the way to emancipation. Then Nârada is mentioned as having gone to the same White Island; and, as he was a devotee, Nârâyaṇa showed himself to him and explained the Bhâgavata religion, which prevailed among the Sâtvatas. The Supreme God, according to this faith, is Vâsudeva; from him sprang Saṁkarshaṇa or the individual soul; from him Pradyumna or the mind; and from him Aniruddha or egoism. By certain devotional practices, men attain Vâsudeva through the intermediate stages of Aniruddha, etc. This *Ekântika* religion was, it is further stated, revealed in the *Hari-gîtâ* or the *Bhagavad-gîtâ*, at the time when the armies of the Pâṇḍavas and Kurus stood face to face and Arjuna's heart failed him. The *Ekântika-dharma* of the Sâtvatas was, therefore, the system taught in the *Bhagavad-gîtâ*; and the theistic reform we have spoken of as opposed to the moral reform of Buddha is that effected by that work.

The Vâsudeva religion or the *Pâñcharâtra* system, as it was afterwards called, was based on the *Bhagavat-gîtâ*, Megasthenes mentions Heracles as the god worshipped by the Sourasenoi, in which country was situated Methora or Muthurâ and the River Jebares or Jamna flowed. The Sourasenoi correspond to Saurasenas, *i.e.*, here the Sâtvatas, and thus Vâsudeva to Heracles; and thus the religion of Vâsudeva flourished on the evidence of Megasthenes, in the fourth century before the Christian era.

Soon after, Vâsudeva was identified with Krishṇa whose name had been handed down as that of a holy seer and who was the founder of *Gotra* or family. In later times, he was identified with Nârâyaṇa* who had become an object of worship as the source of all *Naras* or men and as lying on the primeval waters; and in still later times, with Viṣṇu,† who was originally a solar deity but had afterwards acquired the attributes of supreme godhead.

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* See mention of Kṛiṣṇa in Chhândogya Upaniṣad.—Editor, Bhaktiratnâvalî.

† Compare गोपवेशस्य विष्णोः in the Meghadûta of Kâlidâs.— Editor, Bhaktiratnâvalî.

श्रीभक्तिरत्नावली

THE BHAKTIRATNÂVALÎ

OR

THE NECKLACE OF DEVOTIONAL GEMS,

STRUNG BY ŚRI VIṢṆUPURI

WITH

AN ENGLISH TRANSLATION AND NOTES, EXPLANATORY AND CRITICAL, MAINLY BASED ON THE COMMENTARY NAMED KÂNTIMÂLÂ OF ŚRI VIṢṆUPURI.

THE FIRST STRING.

श्री गोपीनाथाय नमः ॥

दशमे श्रीशुकवाक्यम्

जयति जननिवासो देवकीजन्म वादो-
यदुवरपरिषत्स्वैर्दोर्भिरस्यन्न धर्म्मम् ।
स्थिरचरवृजिनघ्नः सुस्मितश्रीमुखेन
व्रजपुरवनितानां वर्द्धयन् कामदेवम् ॥ १ ॥

(भागवत १० । ९० । ४८ शुकः)

श्री गोपीनाथाय नमः ॥

ये मुक्तावपि निस्पृहाः प्रतिपदप्रोन्मीलदानंददां
यामास्थाय समस्तमस्तकमणिं कुर्वंति यं स्वे वशे ।
तान् भक्तानपि तां च भक्तिमपि तं भक्तप्रियं श्रीहरिं
वंदे सन्ततमर्थयेऽनुदिवसं नित्यं शरण्यं भजे ॥ १ ॥

सत्सदाचारानुमितंश्रुतिबोधितप्रारिप्सितनिर्विघ्नपरिसमाप्तिकारणं श्रीकृष्णकीर्तन-रूपं मंगलमाचरति श्रीभागवतपद्येनैव। जयतीति । जनानां प्राणिनां निवासः स्थानं स्वस्व-रूपमिति यावत् विश्वरूपत्वात् य एको विभाति स्वतः शुद्धचेताः प्रकाशस्वरूपोपि नानेवधीषु। शरावोदकस्थो यथा भानुरेकः स नित्योपलब्धिस्वरूपो महात्मा। त एव

वा निवासेा यस्य सर्वगुहाशयत्वमिति श्रुतेः यद्वा । नितरां वासः शरणं तेषामितिवार्थः । कृष्णत्वं स्पष्टयन्नाह । देवक्यां जन्मेतिवादः प्रसिद्धिर्य्यस्य न वास्तवं जन्मेति भावः अजत्वात् । यदुवराः परिषदः सभा सेवकरूपा यस्य । अवतारप्रयोजनमाह । दोर्भिर्बाहुभिरधर्मं अस्यन् तन्मूलदुष्टदैत्यादिवधादस्यन् क्षिपन् चतुर्भुजत्वं इच्छाधीनमित्याह । स्वैरिति स्वैः स्वकीयैः । यद्वा । स्वैस्स्वभक्तैरर्जुनादिभिर्द्दोर्भिरिव दोर्भिरित्यर्थः ॥ १ ॥

1. Supreme, pre-eminent, is the Lord Krisna—the dweller in each and every material object, whose being is manifest in all that exists; the refuge of all living beings. Who, though unborn, is reputed to have been born of the womb of Devakî. Whom the mighty Yâdavas served as his devoted associates and counsellors. Who overthrew the wicked with his arms.* Who removed the distress of the inanimate and the animate creatures. And who, by the smile of his benign countenance, inflamed the love of the dames and damsels of Vraja.—Śrî Śukadeva in Bhâgavata, 10th Skandha, 90th Adhyâya, 48th Śloka.

Note.—The introductory stanza or stanzas are designated as मङ्गलाचरण श्लोक propitiatory verses in praise of the Deity, having for its object the wished for completion of the work undertaken.

जननिवासो has been interpreted in more than one sense.

(1) It may mean that Krisna (Visnu) dwells in all beings.

(2) He is the abode and refuge of all.

(3) Krisna being Viswarupa, the world finds its manifestation in Him and He is manifest in the world.

देवकीजन्मवादो.—The reputed birth of Krisna as son of Devakî (his mother) and of Vasudeva (his father) is unreal. The Eternal and Uncreate is never born in the ordinary sense of the word.

स्वैः.—This word may mean "his own." Or it may mean "his allies and his friends," such as Arjuna with whose co-operation he vanquished evil-doers.

The love of Gopis is not carnal but spiritual. The ideal devotion of Vaisnava votaries is the love of the Gopis for Krisna.

This jewel selected from the store of the Bhâgavata has found a fitting place at the head of the Necklace of Devotion. The consecration of all that a devotee can place at the service of the Lord is the key-note that is in evidence throughout this treatise on devotion.

यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति किल्विषं तस्मै सुभद्रश्रवसे नमो नमः ॥२॥

(२ । ४ । १५ शुकः)

एवमेवं समर्थस्य मद्विघ्ननिवारणमीषत्करमिति दर्शितं संबंधमात्रेण सर्वतापनिवारक इत्याह । स्थिराः स्थावराः चरा जंगमास्तेषां वृजिनं पापं हंतीति । वृंदावनतरुलतापक्षिमृगादितापत्रयनिवारक इत्यर्थः । विलास वैदग्ध्यलावण्यादि । निरपेक्ष-

* The plural number is used to denote that Krisna, as the Avatâr of Visnu, had four hands. Compare Gitâ, XI Adhyâya, Śloka 46.

प्रेमाधीनत्वमाह अजेति । विषयांतरकामापेक्षया कृष्णविषयः कामः परमानंदप्रदत्वात् । दीव्यतीति देवस्तं स्वविषयप्रीतिदार्ढ्यार्थं वर्द्धयन् एवं विशिष्टः श्रीकृष्णो जयति सर्वोत्कर्षेण वर्तत इत्यर्थः । अथैतद् ग्रंथप्रतिपाद्यनानाविधविष्णुभक्तिमहिमानं दर्शयन् नमस्काररूपं मंगलमाचरति । यत्कीर्तनमिति । ईक्षणं जगन्नाथप्रतिमादिषु । अर्हणं पूजा एतानि सद्यः कल्मषं विधुन्वंतीत्यन्वयः । लोकस्य मनुष्यमात्रस्य । एतेन सर्वेषां श्रवणाद्यधिकार इति दर्शितम् । सुभद्रं श्रवो यशो यस्य अतो नान्येषां यज्ञदेवादीनां कीर्तनादेर्मात्रं तथा सर्वस्य सद्यः सुमंगलम् ॥ २ ॥

2. Salutations many to Him whose glory sheds blessings to all. Whom to sing, to meditate, to see,* to hear and to worship, instantaneously removes man's sins.—Śuka, II. 4. 15.

Note.—In this stanza the adoration of Vâsudeva (Krisna, *i.e.*, Visnu) has been declared to be higher in efficacy than offering sacrifices to the gods because of its bearing instantaneous fruits. The labour and cost is smaller.

भूयो नमः सद्वृजिनच्छिदेऽसतामसंभवायाखिलसत्त्वमूर्तये ।
पुंसां पुनः पारमहंस्यआश्रमे व्यवस्थितानामनुमृग्यदाशुषे ॥३॥

(२ । ४ । १३ शुकः)

नमस्कार प्रचयमभिप्रेत्याह । भूय इति सतां भक्तानां वृजिनं पापं वृहद्दुःखं वाछिनत्तीति तथाऽसतां अभक्तानां असंभवाय विनाशकाय नन्वयमेव किमिति पुनर्नमस्क्रियते इत्याशंक्याह । अखिलसत्त्वमूर्तये सर्वात्मने तथा चान्यनमस्कारोप्येतन्नमस्कार एवेतिसाक्षात्स एव किन्न नमस्करणीय इतिभावः । शुद्धसत्वगुणाश्रयाय वा तथा च ज्ञानप्रदत्वात्स एव वंद्य इत्यर्थः । अतएव पारमहंस्ये प्रत्यक्निष्ठारूपे अंतर्मुखे आश्रमे व्यवस्थितानां पुंसामनुमृग्यं यत्तन्निरसनेन यदन्वेषणीयं आत्मतत्त्वं तस्य दाशुषे दात्रे ॥ ३ ॥

3. I repeat my salutations to Him who kills the wicked demons and destroys the sins of the righteous. He who is the repository of the pure quality of Satwa (harmony, goodness). He who confers on those who have taken to the path of the Paramahamsas the knowledge of Self, only attainable by a constant pursuit after it.—Śuka II. 4. 13.

Note.—असतामसम्भवाय is variously explained by the commentators. It may mean either the destroyer of the wicked or the saviour of the wicked. Their death at his hands translates them from earthly life to the regions of bliss. सत्त्वमूर्त्तये Embodiment of goodness. It may also mean "He who is manifest in all forms."

श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियांपतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चांधकवृष्णिसात्वतां प्रसीदतां मे भगवान्सतां गतिः ॥४॥

(२ । ४ । २० शुकः)

* The seeing of the symbol of the Deity. It is not given to every one to realise His presence without the help of symbols representing Him.

सर्वेश्वरत्वमनुस्मरन्प्रार्थयते । श्रियःपतिरिति गतिः रक्षकः। प्रसीदतां प्रारिप्सित-सिद्धिर्यथा स्यात्तथा ॥ ४ ॥

4. May the illustrious Lord, the protector of the good, the lord of Lakṣmî, the presiding deity of Sacrifices, the Progenitor of created beings, the Guide of the intellect, the Lord of the earth, of the world, the leader and refuge of the Andhakas, Vriṣṇis and Sâtwatas.—Śuka II. 4. 20.

Note.—The repetition of the word पति in the original adds to the rhetorical adornment of the style in the original. In the translation various shades of meaning have been given to it by different words.

सात्वतांपतिः—The Sâtwatas like the Andhakas and Vriṣṇis were a tribe of the Yâdava Kṣattriyas. Sâtwata also denotes a follower of Viṣṇu.

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोन्धम् ।
संसारिणां करुणयाह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥५॥

(१।२।३। सूतः)

अथ भागवताचार्य्यं शुकं स्तौति । यः स्वानुभवमिति । स्वः निजः असाधारणः सद्यो भगवद्भक्तिप्रदत्वादिरूपोनुभावो महिमा यस्य तत् ।

अतएव अखिल श्रुतीनां सारं अत एकं श्रेष्ठं अतः पुराणानां मध्ये गुह्यं गोप्यं श्रीभागवतं संसारिणामंधतमः अतिदुर्ज्ञेयं संसाराख्यं अतितितीर्षतां उत्तरितुमिच्छतां कृते अध्यात्मदीपं साक्षादात्मप्रकाशकं करुणया आह । अतएव मुनीनां गुरुं आश्रयामि ॥ ५ ॥

5. I approach for help the son of Vyâsa, the preceptor of Munis, who out of compassion towards worldly men desirous of getting across the blinding darkness of ignorance, has revealed this light of this most occult of ancient lore containing the essence of all the Vedas, possessing an unique greatness inherent to it.—Suta I. 2. 3.

Note.—Of all the Purâṇas, the Bhâgavata claims to record occult teachings not revealed in the rest of them. It thus holds a pre-eminent position. The reason assigned for the production of this Paurâṇika *magnum opus* by Vyâsa after his composition of the Mahâbhârata was that the Mahâbhârata had not supplied the spiritual knowledge that the world needed and this later work served as a complement to the Mahâbhârata. The Mahâbhârata is designated as *Itihasa*, (History) the Bhâgavata coming under the designation of *Purâṇa* (ancient lore).

The antiquity and genuineness of the Bhâgavata Purâṇa is a point of dispute even among the orthodox Pandits. (*Vide* Śabdakalpadruma—Devanagri edition, article on Bhâgavata). The controversy as to its date and parentage has not yet received its final word. The elaborate artificiality of the language and style, generally, of the work is its distinct characteristic, marking it as the production of comparitively latter-day post-Pauranic Sanskrit. But the erudition of the author of this Encyclopædic work on Vaiṣṇavism-cum-Vedant is wonderful.

विष्णुपुरीवाक्यम् ॥

दूरान्निशम्य महिमानमुपेत्य पार्श्वमन्तः प्रविश्य शुभभागवतामृताब्धेः ।
पश्यामि कृष्णकरुणाञ्जननिर्म्मलेन हल्लोचनेन भगवद्भजनं हि रत्नम् ॥६॥

इह खलु सकलपुरुपार्थमर्थयमानानां तदुपायमनुसरतां भगवद्भक्तिमेव परमोपायत्वे स्वतः पुरुषार्थत्वेन च । श्रीभगवान् वेदव्यास उपनिबबंध । अन्यनिबंधनंतु भक्तिनिरुपमोपकरणमेवेत्याशयेन तत्परश्लोकसंग्रहहिलः स्वयं चतुर्भिः प्रतिजानीते ॥ तत्र स्वज्ञानमाह । दूरादिति । पार्श्वं उपेत्य अधीत्येत्यर्थः । अंतः प्रविश्य सरहस्यं बुध्वा ॥ ६ ॥

6. I heard its greatness from afar. I then approached it and entered in the ocean of nectar of the Bhâgavata. Therein I see with my mind's eye, that has become clear-visioned by the application of the collyrium of Kriṣṇa's grace, the jewel deposited in it, *viz.*, the devotion of the blessed Lord.

Note.—This stanza and the three following are Viṣṇupurî's composition and personal statement.

तदिदमतिमहार्घं भक्तिरत्नं मुरारेरहमधिकसयत्नः प्रीतये वैष्णवानाम् ।
हृदिगतजगदीशादेशमासाद्य माद्यन्निधिवरमिव तस्माद्धीरेधरुद्धरामि ॥ ७ ॥

प्रतिजानीते तदिदमिति । अंतर्यामि प्रेरणं दर्शयन् औद्धत्यं परिहरति हृदिगतेति तस्मा द्भागवताख्यात् ॥ ७ ॥

7. Out of the ocean of Bhâgavata I bring out this invaluable treasure, the precious gem of devotion of the Lord for the delectation of Vaiṣṇavas, having been inspired by command of the Ruler of the Universe, He who dwells in my heart.

Note.—This is a confession by the compiler. It was his Daimon who stirred him to prepare a Necklace of the Jewels of Devotion selected from the treasure store of the Bhâgavata.

कंठे कृता कुलमशेषमलंकरोति वेश्मस्थिता निखिलमेव तमोपहंति ॥
तामुज्ज्वलां गुणवतीं जगदीशभक्तिरत्नावलीं सुकृतिनः परिशीलयंतु ॥ ८ ॥

ग्रन्थप्रयोजनं कैमुतिकन्यायेनाह कंठेति गुणवतीं गुणा भगवति प्रेमप्रदत्वादिरूपः तद्युक्ताम् । पक्षे गुणः सूत्रं । यस्याः कंठे वेश्मधारणेनापि तादृशं हितं तत्र श्रवणविचारणादिना परिशीलनेन हितं भवतीति किंवाच्यम् ॥ ८ ॥

8. This necklace, placed round the neck, adorns the person of the wearer ; kept in his house dispels its evils of darkness. May the blessed fondly clasp it (to their bosom) so beauteous and brilliant.

Note.—गुण has the double meaning of a string and of excellence. कण्ठे कृता also has the double meaning of "put round the neck" and "committed to memory."

So also वेश्मस्थिता treasured in the heart or deposited in the house. And परिशीलन is constant application to its study.

निखिलभागवतश्रवणालसा बहुकथाभिरयानवकाशिनः ।
अयमयं ननु ताननु सार्थको भवतु विष्णुपुरीग्रथनग्रहः ॥ ६ ॥

नन्वत्र भागवतमेवास्ति कृतं त्वत्प्रयत्नेन किं तत्राह । निखिलेति । अनलसा अपि आवश्यक (कुटुंब) पोषणव्यवसायकथाभिः अनवकाशः अवकाशाभावो येषान्तेऽनवकाशिनः तांस्तु लक्षीकृत्य अयमयमिति वर्तमानसान्निध्यं दर्शयति विष्णुपुरी तैरभुक्तः संन्यासी अहमेव तस्य ग्रंथनग्रहः नानाप्रकरणस्थश्लोकानामेकवाक्यतया लिखन् प्रयत्नः सार्थको भवतु भविष्यतीत्यर्थः ॥ ९ ॥

9. Let this attempt of stringing the jewels into a necklace by Viṣṇu Puri be of use to those who cannot apply themselves to hear the whole of the Bhâgavata owing to their want of leisure, because of their engagement in the various affairs of life.

Note.—Viṣṇupurî in his commentary says that he was a Sanyâsî of Tirhut (Mithilâ).

प्रथमे सूतवाक्यम् ।

स वै पुंसां परो धर्म्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥ १० ॥

(१ । २ । ६ सूतः)

एवं स्वयं चतुःश्लोक्या अभिधेयप्रयोजनसंबंधान् दर्शयित्वा सामान्यतो विशेषतः साधूनां भक्तिं निरूपयिष्यन् प्रथमं तावद्भक्तिसामान्यविरचनमवतारयितुं सर्वे स्वस्वधर्म्मा भक्तिमुखनिरीक्षका इत्याह । स वै पुंसामिति । अहैतुकी फलाभिसंधिवर्ज्जिता । अप्रतिहता निरंतरा अव्यभिचारिणी च । आत्मा मनः प्रसीदति सत्वप्रधानं भवति ततश्च तत्त्वज्ञानोदय इतिभावः । अतएवाह । पर इति ॥ १० ॥

10. That is man's supreme Dharma which generates in him constant and unfailing devotion to *Adhokṣaja* (Viṣṇu). This devotion has no selfish ends. It makes the mind serene and happy.—Suta I. 2. 6.

Note.—The subject matter of the Bhaktiratnâvalî begins with this verse. All religion is dependent on devotion. It is to emphasise this idea that this stanza heads the treatise.

Dharma.—It is so difficult to give an exact synonym of the word Dharma. It means religion in its broadest signification. The duties which man owes to God, to his own self to his fellow-beings (including the lower creation) also come under the term धर्म्म

अधोक्षजः अधःकृतं इन्द्रियजं ज्ञानं येन सः Adhokṣaja is a name of Viṣṇu because his knowledge of things is not acquired by the physical senses but by a superphysical vision. By a different derivation it means one who is beyond the ken of the senses. Other etymologies have been attempted by lexicographers.

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं यत्तदहैतुकम् ॥ ११॥

(१ । २ । ७ सूतः)

ननु तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषंति यज्ञेन दानेन तपसाऽनाशकेन इत्यादिश्रुतिभ्यो धर्म्मस्य ज्ञानाङ्गत्वं प्रसिद्धम् । तत्कुतो भक्तिहेतुत्वमुच्यते सत्यं तत्तु भक्तिद्वारेणेत्याह । तदेवाह वासुदेव इत्यनेन । भक्तिरेव योगः प्रयोजितः कृतः वैराग्यविषयेषु ज्ञानं आत्मतत्त्वविषयं अहैतुकं हेतुशून्यं शुष्कतर्काद्यगोचरम् । औपनिषदमित्यर्थः । तथा च श्रेयोर्थिभिः वासुदेवभजनमेव कृत्यमिति भावः ॥ ११ ॥

11. The Yoga of Devotion (Devotional concentration) being fixed on the Blessed Vâsudeva (Viṣṇu) brings forth non-attachment for worldly objects. And acquisition of knowledge, not through the reasoning faculties but by direct perception as revealed in the Upaniṣads, results from it. —Sutá I. 2. 7.

Note.—वासुदेव when derived as a patronymic from Vasudeva is the Kṛiṣṇa of the Mahâbhârata and Bhâgavata, the incarnation of Viṣṇu who flourished at the end of the Dwâpara Yuga. But derived differently it means the Omnipresent Deity and is synonymous with Viṣṇu. Dhruva who lived anterior to Kṛiṣṇa, was initiated by Nârada in the Vâsudeva Mantra; Vâsudeva signifies the all-pervading God Viṣṇu. वसन्ति भूतानि अस्मिन् । भूतेष्वयं वा वसति । बाहुलकादुसा प्रत्ययः । वासुः । स चासौ देवो धोतनशीलः ॥ अहेतुकम् here bears a different meaning from अहेतुकी of the preceding verse.

प्रथमे सूतवाक्यं शौनकं प्रति ।

सत्व रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते । स्थित्यादये हरिविरिंचिहरेतिसंज्ञाः श्रेयांसि तत्र खलु सत्वतनोर्नृणां स्युः ॥१२॥

(१ । २ । २३ सूतः)

ननु वासुदेव एव किमिति भजनीय इत्यत आह । सत्त्वमिति यद्यपि इह सर्गे एक एव विष्णुहर्यादिसंज्ञात्रयं धत्ते इति त्रयोपि तुल्यमुपास्याः तथापि श्रेयांसि सत्वतनोः केवलसत्वशरीराद्वासुदेवादेवस्युः श्रेयसो ज्ञानसाध्यत्वात् । ज्ञानस्य च सत्त्वसाध्यत्वात् । सत्वात्संजायते ज्ञानं इति भगवद्गीतायाम् । विरिंचि हरयोरपि सत्वसंबंधित्वात् अत्र सत्वस्यैव कैवल्यम् । अब्भक्षो वायुभक्ष इतिवत् द्रष्टव्यम् । तस्मात्साधुनियमितं वासुदेवे भगवतीति ॥ १२ ॥

12. Satwa, Rajas and Tamas are the three qualities of Prakṛiti. Endowed with those qualities the One Supreme spirit bears the different names of Hari (Viṣṇu); Viriñchi (Brahmâ) and Hara (Śiva) as he presides at the functions of preservation, creation and destruction, respectively.

Yet the highest good (Mokṣa) proceeds from Him (Viṣṇu) which is constituted entirely of Satwa guṇa.—Suta, I. 2. 23.

Note.—The Bhâgavata is the scripture of the Vaiṣṇavas. Naturally the worship of Viṣṇu is exalted over that of the other gods of the Hindu pantheon.

Here is an open declaration by Suta (the famous reciter of the Purâṇas) that Mokṣa can only be attained by one pointed devotion to Vâsudeva because His nature or body is made of pure Sâtwika quality. In this connection it is instructive to compare the view of Kâlidâsa, the celebrated poet, which is very impartial. He has said in one of his principal poems

एकैव मूर्त्तिर्विभिदे त्रिधा सा ।
सामान्यमेषामयरावरत्वम् ॥

"One and the same form assumed three aspects. The superiority and inferiority is common" (mutual), that is to say, there is no absolute superiority of the one aspect over the others but each has a separate function assigned to himself. In his capacity of destroyer Hara is omnipotent. So Viṣṇu as preserver and Brahmâ as Creator. स्थित्यादि the three functions of स्थिति Conservation, सृष्टि Expansion, प्रलय Absorption into self.

The natural order is सृष्टिःस्थितिः and प्रलयः but the Bhâgavata, being a scripture of the Vaiṣṇavas specially devoted to Viṣṇu, modifies the order usually adopted and mentions स्थिति only, leaving the other functions unnamed to be understood by the reader. Satwa has been variously rendered into English by translators of the Bhâgavadgîtâ as purity, harmony, goodness. Rajas as energy, motive, activity. Tamasa as inertia, dullness.

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ १३ ॥

(१ । २ । २२ सूतः)

अत्र सदाचारं प्रमाणयति अत इति । यतः वासुदेवादेवश्रेयो भवति अतएव निश्चये । तथात्मप्रसादनी भक्तिर्वासुदेवादेव यतः अतो देवतांतरस्त्याज्य इत्याह ॥ १३ ॥

13. It is for this reason that poets (seers and prophets) practise constant devotion to Vâsudeva with exceeding delight which gives peace and security to the mind. (I. 2. 26).

मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ ।
नारायणकलाः शांता भजन्ति ह्यनसूयवः ॥ १४ ॥

(१ । २ । २६ सूतः)

मुमुक्षव इति घोररूपान् भूतादीन् भूतपतीन् अथ लोकपालानपि श्राद्धवलिपूजाद्यकरणे अनिष्टकारित्वात् । बह्वायासेप्यल्पदातृत्वाच्च घोररूपास्ते । कलाः अवतारान् । अनसूयवः देवांतरा निंदकाः । मुमुक्षव इत्यनेन भक्तिसाध्यज्ञानस्य फलं मोक्षो दर्शितः । तत्र मुमुक्षव इव इत्युपलक्षणम् ॥१४॥

14. Men who desire Mokṣa worship Nârâyaṇa in all the benign forms of His incarnations in preference to the demonical fierce spirits, without however reviling them.—I. 2. 26. (Suta).

Note.—It is an exhortation to one and all that they should take to the exclusive worship of Viṣṇu which involves no cruelty and bloodshed as in the propitiation of terrible gods and goddesses.

It is the Śrî Vaiṣṇavas of the School of Râmânuja that strictly adhere to this injunction, carrying their practices, however to an extreme sometimes very annoying to Hindus of other persuasions, openly reviling Śiva and Śakti and their votaries.

द्वितीये श्रीशुकवाक्यम् ॥

अकामः सर्वकामो वा मोक्षकाम उदारधीः ।

तीव्रेण भक्तियोगेन भजेत पुरुषं परम् ॥ १५ ॥

(२ । ३ । १० शुकः)

तस्मात्सकामोऽकामेा वा विवेकी तमेव भजेत इत्याह अकाम इति तीव्रेण व्यभिचारादिदोषरहितेन ॥ १५ ॥

15. Let the high-minded man worship the Supreme Spirit with devotion desiring nothing ; nor praying for anything he wants ; nor with the view of attaining to Mokṣa.—II. 3. 10. (Śuka.)

वासुदेवपरावेदा वासुदेवपरा मखाः ।

वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥ १६ ॥

वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।

वासुदेवपरो धर्म्मो वासुदेवपरा गतिः ॥ १७ ॥

(१ । २ । २८—२९ सूतः)

श्रेयेा मार्गांतरमपि वासुदेवपरमेवेत्याह द्वाभ्याम् वासुदेवपरा इत्याभ्याम्। मखानां वासुदेवार्पणार्थत्वेन वासुदेवपरत्वम् । तत्प्रतिपादका वेदा वासुदेवतात्पर्यका एव। तथा च गीतासु। वेदैश्च सर्वैरहमेव वेद्य इति। आसनप्राणायामादिक्रियाणां तत्ज्ञानोपायत्वेन तत्परत्वे योगशास्त्रमपि तत्परमेव । ज्ञानस्य तद्विषयत्वेन तत्परत्वे ज्ञानशास्त्रमपि तत्परंऽतपः पदं ज्ञानपरं प्रकरणात् तपोवत् ज्ञानस्यापि शुद्धिहेतुत्वात् स्वर्गादीनां तदानंदांशरूपत्वात् तत्परत्वे तदर्थकधर्मशास्त्रमपि तत्परमेव । गतिर्गम्यते इति गतिः स्वर्गादिः यद्वा वेदानां तत्परत्वे तत्प्रतिपाद्यानां मखयेागादीनां तत्परत्वं अत्र तपस्तप एव ॥ १६–१७ ॥

16-17. The Vedas have Vâsudeva for their sole object. The Vedic sacrifices are consecrated to Vâsudeva. The practices of Yoga and religious performances have Vâsudeva for their end. The study of Vedânta and Sâṅkhya deals with Vâsudeva. The performance of Dharma is to

propitiate Vâsudeva and the goal of man's journey in his search after the *summum bonum* of life is Vâsudeva.—I. 2. 28-29 (Suta).

Note.—This stanza shows that other methods that have been in vogue for the attainment of man's well-being lead to the Bhakti (devotion) of Vâsudeva.

वासुदेव परा—Compare वेदश्च सैर्वरहमव वेद्य:—Gîtâ 15-15.

प्रथमे नारदवाक्यम् ॥

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुंदसेवया यद्वत्तथात्माद्धा न शाम्यति ॥१८॥

(१ । ६ । ३६ नारदः)

अतएव तत्पराणां एतेषां सामर्थ्यं हेतुं दर्शयति यमादिभिरिति । आत्मा मनः यद्वत् यथा मुकुंदसेवया तथा यमादिभिर्न शाम्यति अद्धा साक्षात् यमादीनां मनः शोधकत्वेपि भक्तिसुखनिरीक्षकत्वादिति भावः । योगपथैरित्युपलक्षणं कर्मादिपथैरित्यपि द्रष्टव्यम् ॥ १८ ॥

18. The mind distracted by desires reaches not quickly that condition of peace by the restraint of the senses and other practices of Yoga as by the devotion to Mukunda.—1. 6. 36. (Nârada).

Note.—The performance of sacrifices as enjoined in the Karmakand portion of the Vedas are to be bracketted with the Yoga practices both being impotent to give that peace which the path of devotion gives. Because Yoga and Karma have selfish ends in view they fail to give that peace which is obtained by Bhakti (devotion).

मुकुन्दः is a name of Viṣṇu. मुकुं मुक्ति ददातीति मुकुन्दः—He who confers final and lasting liberation i मुकुन्दः

प्रथमे सूतवाक्यम् ॥

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत्पुरुषं पूर्णं मायां च तदुपाश्रयाम् ॥ १९ ॥

(१ । ७ । ४ सूतः)

अत्रापि भक्तिरेव फलमित्यत्र फलमेव प्रमाणमिति सूतवाक्येनाह । भक्तियोगेति । भक्तियोगेन अमले शुद्धे अतएव प्रणिहिते निश्चले अपश्यत् वेदव्यासः ॥ १९ ॥

19. His mind being purified and fixed by devotion, Vyâsa perceived the presence of the Lord, the Perfect Being, and also his power, Mâyâ, in attendance on him.—I. 7. 4. (Suta).

Note.—It is narrated that the bliss of the sight of Viṣṇu was attained by Vyâsa who had followed Nârada's advice after Nârada had communicated to him his own spiritual experiences as the result of his devotion to Viṣṇu. Mâyâ is personified as Lakṣmî in constant attendance on Nârâyaṇa.

तृतीये कपिलदेवः मातरं प्रति ।

देवानां गुणलिंगानामानुश्राविककर्मणाम् ।
सत्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥ २० ॥
अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी ।
जरयत्याशु या कोशं निगीर्णमनलो यथा ॥ २१ ॥

न केवलं साक्षात्फला भक्तिः किंतु शीघ्रफलापीति उत्तमां भक्तिं लक्षयन्नाह । द्वाभ्याम् । देवानामिति । एकं शुद्धं मनो यस्य पुंसस्तस्य देवानां इंद्रियाणां तद्देवानां च वा या सत्वे विष्णावेव स्वाभाविकी वृत्तिः अन्यविषयेष्विवायत्नसिद्धा अनिमित्ता निष्कामा सा भागवती भक्तिरित्यन्वयः । कथं भतानां देवानां आनुश्रविककर्मणां गुरोरुच्चारणमनुश्रयत इत्यनुश्रवो वेदः तेनोक्तान्येव कर्माणि येषां गुणलिंगानां गुणा रूपादयः लिंगानि ज्ञापकानि येषां रूपाद्युपलब्धिकरणत्वेन तत्कल्पनात् । एतदुक्तं भवति विषयाभिमुखानामपींद्रियाणां वेदोक्तविषयमात्रग्रहणात् । तदुक्तम् भगवदाराधनार्थक्रियाकरणाद्यस्य वृत्तिर्भगवतीति हेतुकथनं सत्वे विष्णौ सा वृत्तिरिति भक्तिलक्षणम् । सा च वाणी गुणानुकथनेनेत्यादि वक्ष्यमाणक्रमेण द्रष्टव्या सिद्धेः मोक्षादपि मोक्षस्य सुखरूपत्वात् भक्तौ तदनुभवाद्गरीयस्त्वम् । शर्करातज्ज्ञोजिनेारिव । जरयतीति कोशं लिंगशरीरं आत्मावरणमज्ञानं वा । निगीर्णं भुक्तमन्नादि यथा अनलो जठराग्निर्जरयति भुक्तपरिणामवत् भक्तस्यासाधारणयत्नैर्विनैव मोक्षो भवतीति भावः ॥ २०–२१ ॥

20-21. The single-mindedness with which a man directs towards Viṣṇu his senses, that have been purified by the performance of Vaidic sacrifices, is designated Devotion to the Lord, when such an application of the mind has grown natural in him with no selfish motive in view. This devotion which goes by the name of Bhagavad Bhakti is superior even to Mokṣa. It quickly burns the subtle body called *Liṅga Śarîra* just as the digestive fire in the stomach consumes the food that is eaten. —III. 25. 31-32.

Note.—The text uses certain words in a technical sense. देवानाम्, for example, has the meaning of इन्द्रियाधिष्ठातृदेवतानाम् directly and thence has the sense of इन्द्रियाणाम्. The organs of the senses are presided by their tutelary deities.

गुणलिङ्गानां—गुणा रूपादयः त एव लिङ्गानि ज्ञापकानि येषाम्
रूपाद्युपलब्धिकरणत्वेन तज्ज्ञानात्

The senses are inferred by their exercising their respective functions of perception. The seeing, hearing, smelling, testing and touching testify to the existence of the different organs.

सिद्धि usually has the sense of अष्टसिद्धि, the eight extraordinary powers that are attained by the practice of योग. These powers do not lead to Mokṣa whereas the devotion to the Lord does. There is no difficulty to understand the meaning of the śloka

thus interpreted. But the commentary gives the meaning of मोक्ष to the word सिद्धि: How can भक्ति which is a means to सिद्धि (मोक्ष) be superior to it? Surely the means is not superior to the end. But the difficulty is solved by the commentator. मोक्ष is सुखरूप (bliss) whereas the man of devotion enjoys that bliss. The eater and enjoyer of sweet food is superior to the food eaten. Hence भक्ति is superior to मोक्ष.

स्वाभाविकी--The mental application should not be felt as a painful task, but by habit should grow to become his second nature. कोशम्—A term for the five vestures (sheathes or cases) which successively make the body. Their names are as follows :

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयः ॥

The gross body is disposed of by cremation but the subtle body, called the सूक्ष्म शरीर or लिङ्ग शरीर, is the vehicle of the आत्मा and this too should be destroyed to free the जीव from repeated incarnations. The fire of devotion annihilates this subtle body and the devotee is freed of its incumbrance.

नैकात्मतां मे स्पृहयंति केचित् मत्पादसेवाभिरता मदीहाः ।
येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥२२॥

तस्माद्भक्तेर्गरीयस्त्वं श्रीकपिलवचनेन द्रढयति । पंचभिः नैकात्मतामिति । एकात्मतां सायुज्यं मोक्षं न स्पृहयंति भक्तिविरोधित्वात् यतः मत्पादसेवायामेव सर्वतो भावेन रताः । अतएवमदीहाः मदर्थो ईहा चेष्टा येषां ते । तर्हि प्राधान्येन किं कुर्वन्ति इत्यपेक्षायामाह येन्योन्यत इति प्रसज्य प्रकर्षेण प्रसक्तिं कृत्वा सभाजयन्ते श्रवणकीर्तनादिना मानयन्तीति ॥ २२ ॥

22. Some* there are who do not desire to lose their individuality by entire absorbance in me but who find delight in the service of my feet. They are fond of active service to gratify me. They gather together and chant my glory in spiritual unison.—III. 25. 33 (Kapila.)

Note.—पादसेवा Shampooing the feet. This verse illustrates the statement made that Bhakti is considered superior to Siddhi.

पश्यंति ते मे रुचिरावतंसप्रसन्नवक्त्रारुणलोचनानि ।
रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥२३॥

ननु त्वत्पौरुषसभाजनेन किं स्यात्तत्राह । पश्यंति तेम इति । प्रसन्नानि वक्त्राणि अरुणानि लोचनानि येषु तैः मद्रूपैः साकं सह एवं परमेश्वरसाक्षाद्दर्शनानंदो मुक्तौ नास्तीति तात्पर्यार्थः ॥ २३ ॥

23. They look fondly, mother! at my divinely beauteous form—my benign countenance and rosy eyes. And they address to me words that please me.—III. 25. 34 (Kapila.)

Note.—Kapila is speaking to his mother Devahutî. The metamorphosis of the Kapila of the godless Sânkhya philosophy into an Avâtara of God preaching the Bhâgavata

* Of course, the number of such Bhâgâvatas are very few.

dharma to his mother is wonderful and makes one doubt whether the Kapila of the Bhâgavata is the very Kapila who composed the aphorism ईश्वरा सिद्धेः ; or is he only his namesake?

तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसूक्तैः ।

हृतात्मनो हृतप्राणांश्च भक्तिरनिच्छतो मे गतिमण्वीं प्रयुंक्ते ॥२४॥

मुक्तिसुखं त्वनायासेन भवतीत्याह । तैरिति । तैरूपैर्हेतुभिः हृतात्मनः हृतान्तःकरणान् हृतप्राणान् हृतबहिरिंद्रियान् अनिच्छतोपि भक्तान् मम भक्तिः अण्वीं सूक्ष्मां मोक्षलक्षणां गतिं दशां अपृथगायासलभ्यत्वाल्लघुतरां वा गतिं मुक्तिं भक्तिसुखात् अण्वीमिति वा भारं ग्रामं प्रापयतीतिवत् प्रयुङ्क्ते प्रापयतीत्यर्थः । किं भूतैरूपैः उदारो विलासो लीला तथा हासा तथा ईक्षितं तैर्वामं मनोहरं सूक्तं येषु तैः ॥ २४ ॥

24. But though my devotees may cherish no desire for the far subtle course of Mokṣa being ravished by the sight of my beautiful form, my surpassingly winning smiles, looks and sweet voice; their final emancipation is given to them as the reward of their devotion.—III. 25. 35 (Kapila.)

Note.—So Mokṣa is after all the *summum bonum* of existence for we see here that they are finally translated into the condition of oneness with Him.

अथो विभूतिं मम मायिनस्तामैश्वर्य्यमष्टांगमनुप्रवृत्तम् ।

श्रियं भागवतीं वा स्पृहयंति भद्रां परस्य ते म श्नुवतेनु लोके ॥२५॥

एवं विभूत्यादिकमपि भक्तावयत्नसाध्यमित्याह । अथो इति अविद्यानिवृत्यनंतरं तां विभूतिं सत्यलोकादिगतां भोगसंपत्तिं अणिमाद्यष्टांगैश्वर्य्यं च अनुप्रवृत्तं भक्तिमनु स्वत एव प्रवृत्तं भागवतीं वैकुंठस्थां श्रियं संपत्तिं अस्पृहयंति ते न स्पृहयंति । यद्यपि तथापि लोके वैकुंठाख्ये अश्नुवत एव प्राप्नुवन्त्येव ॥ २५ ॥

25. And these devotees of mine may have no desire for the enjoyment of the splendour and riches of Vaikuṇṭha that my Mâyâ (power) creates for them; as well as for the eight kinds of superhuman powers of *siddhi*: all these gifts are served to them.—III. 25. 3 (Kapila.)

Note.—The commentary reminds the reader why *Bhakti* is superior to *Siddhi* for by *Bhakti* he enjoys all these luxuries plus *Mokṣa*. Whereas by the austere path of philosophy and asceticism he might have gained Mokṣa but these many rewards of *Bhakti* would not have been his portion.

न कर्हिचिन्मत्पराः शान्तरूपे नङ्क्ष्यंति नोऽनिमिषो लेढि हेतिः ।

येषामहं प्रिय आत्मासुतश्च सखा गुरुः सुहृदो दैवमिष्टम् ॥२६॥

नन्वेवं तर्हि लोकत्वाविशेषात् स्वर्गादिवद् भोक्तृयोग्यानां कदाचिद्विनाशः स्यात् इत्याशंक्याह । न कर्हिचिदिति । हे शान्तरूपे देवहूति मातः शान्तं शुद्धं यत्सत्वं तद्रूपे वैकुंठे वा मत्पराः कदाचिदपि न नङ्क्ष्यन्ति भोगहीना न भविष्यंतीत्यर्थः । यतः तत्र कालेपि न

प्रभवतीत्याह । अनिमिषः निमेषशून्यः परग्रासे सर्वदा जाग्रद्रूपः मे मम हेतिः अस्त्रं कालचक्रमित्यर्थः । तान् नो लेढि न ग्रसति कुतः । येषामिति । सुत इव स्नेहविषयः सखेव विश्वासास्पदं गुरुरिव हितोपदेष्टा यतः सुहृदिव हितकारी इष्टं दैवं इष्टदेवतेव पूज्यः एवं प्रियः विषयवत् । आत्मादेहः तद्वत् ननु आत्मा सरूपं साधारण्यात् तदभिमानस्य त्वत्राविवक्षितत्वात् एवं सर्वभावेन ये मां भजंति तान् न कालचक्रं ग्रसतीत्यर्थः । अयं प्रकरणार्थः यः सकामो भक्तौ प्रवृत्तः पश्चात्स्वादं लब्ध्वा तान् विहाय भक्तिमेवेच्छति करोति च । तस्य पूर्वकामान् कदाचिद्भगवान् पूरयत्येव । भक्तकामितार्थप्रदातृत्वनियमात् तदिदमुक्तमनिच्छतोपि यस्तु श्रुत्वा वा प्रसंगात् अनुभूय भक्तिस्वादं निष्काम एव भगवंतं भजते तस्य भक्तिसुखं सदा भवत्येवेति । अधिकंतु वैकुंठलोके ऐश्वर्यादिसुखमसाधारणमिति भक्तिः प्रसिद्धसिद्धेरप्यधिकेति दिक् ॥ २६ ॥

26. Never will my devotees perish and be deprived of their joys in my peaceful abode of Vaikuṇṭha. For my weapon—the winkless disc of destruction—does not touch those to whom I am dear as their own-selves, and as dear as their sons, companions and friends, and teachers and tutelary deity.—III. 25. 37 (Kapila.)

Note.—सखा = A boon companion in whom one confides his secrets and places his trust. सुहृद् = A well-wishing friend. गुरुः = one who counsels your well-being.

इमं लोकं तथैवामुमात्मानमुभयायिनम् ।
आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥ २७ ॥
विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।
भजंत्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥ २८ ॥
नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् ।
आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥ २९ ॥

(३ । २५ । ३९—४० कपिलः)

एवंभूतां भक्तिं एकांतभक्तेभ्यो ददामि नान्येभ्य इति तद्वाक्येनैवाह द्वाभ्याम् । इममित्याभ्याम् उभयायिनं लोकद्वयगामिनं आत्मानं सोपाधिकं आत्मानं अनु ये पुत्रकलत्रादयः ये पश्वादयः रायो धनानि । अन्यांश्च परिग्रहान् विसृज्य मां भजंति मृत्योः संसारात् अतिपारये अतिपारयामि तादृशभक्तिदानेन संसारपारं नयामीत्यतिपदस्यार्थः । अन्येभ्यस्तु निर्वाणादीन् ददामीति भावः । अतो न केवलभक्तमुमुक्षुभक्तयोरप्यविशेष इति स्वतः पुरुषार्थो भक्तिरिति द्रष्टव्यम् ॥ २८ ॥

अभक्तानां तु न कथंचिन्मोक्ष इत्याह । तद्वाक्येनैव द्वाभ्याम् । नान्यत्र मत इत्याभ्याम् । मत् मत्तो भगवतः अन्यत्र मां विना सर्वभूतानां आत्मनः भगवतः इत्यैश्वर्य्यं प्रधान पुरुषयोरीश्वरादिति निरपेक्षित्वं आत्मन इति हितकारित्वं तीव्रं संसारलक्षणम् ॥ २९ ॥

27-29. I carry them beyond the domain of Death—they who care not for this life or the life hereafter; nor for them who next to self are so dear such as wife, children, home, cattle and riches. Who having given up all other objects of value take fervently to my devotion. That awful terror—Death—does not recoil from anyone except me, who am the Lord of Matter and Spirit, the Life of all beings.—III. 25. 38-40 (Kapila).

Note.—Here ends the advice given by Kapila to his mother. The next verse is from the speech of Queen Sunîti to his son Dhruva.

तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् ।
तद्गुणाश्रयया भक्त्या भजनीयपदांबुजम् ॥ ३० ॥

(३ । ३२ । २२ कपिलः)

परमेष्ठिनं मामेव तान् तान् गुणान् भक्तवात्सल्यादीनधिकृत्य प्रवृत्तया ॥ ३० ॥

30. Therefore do thou serve the honoured feet of the Lord in every possible way with unfailing devotion such as is inspired by his excellences. —III. 32. 22 Kapila.

तमेव वत्साश्रयभृत्यवत्सलं मुमुक्षभिर्मृग्यपदाब्जपद्धतिम् ।
अनन्यभावे निजधर्म्मभाविते मनस्यवस्थाप्य भजस्व पूरुषम् ॥ ३१ ॥

एवं श्रीकपिलवाक्यमुपसंहृत्य नान्यत्रेत्यत्रैवार्थे ध्रुवं प्रति सुनीतिवाक्यमाह द्वाभ्याम् । तमेव वत्सेति । मृग्या अन्वेषणीया पदाब्जयोः पद्धतिः मार्गो यस्य । तमेवाश्रय-शरणं भजस्वेत्यन्वयः । यथा लोकेपि भीतः शरणं प्रविश्य सेवां करोति । नान्यस्मिन्भावो यस्य तस्मिन् । निजधर्म्मैर्भाविते शोधिते मनसि संस्थाप्य नित्यं स्मरन् भजस्व । नान्यथा हितसिद्धिरितिवाक्यार्थः ॥ ३१ ॥

31. Seek shelter under Him who is fond of his devotees; whose path is sought after by men desirous of Mokṣa. Placing your love on no other object purify your heart with his devotion. Place Him there and serve Him.——IV. 8. 22 (Sunîti.)

नान्यं ततः पद्मपलाशलोचनाद्दुःखच्छिदं ते मृगयामि कंचन ।
यो मृग्यते हस्तगृहीतपद्मया श्रियेतरैरंग विमृग्यमानया ॥ ३२ ॥

(४ । ८ । २२—२३ सुनीतिः)

तमेव इत्यनेन सूचितं सर्वोत्तमत्वं प्रपंचयति । नान्यमिति । हस्तेन तद्विरहताप-शांत्यर्थं तत्पूजार्थं वा गृहीतं पद्मं यया हे अंग ध्रुव इतरैर्ब्रह्मादिभिः ॥ ३२ ॥

32. I do not see, my child, anyone else than the Lord having lotus eyes, who can remove thy grief—He who is sought after by Lakṣmî herself; she who holds a lotus in her hand; and who is sought after by others (Brahmâ and other gods).—IV. 8. 23 (Sunîti.)

Note.—Lakṣmî is said to carry a lotus to cool herself with its contact when she is left to herself in His absence and pining in her grief of separation.

अथो भजेत्वाखिलपूरुषोत्तमं गुणालयं पद्मकरेव लालसः ।
अप्यावयोरेकपतिस्पृधोः कलिर्न्न स्यात्कृतत्वच्चरणैकतानयोः ॥ ३ ३ ॥

ननु लक्ष्मीरपिकथं तमेव भजते सकलपौरुषशालित्वेन सर्व्वोत्तमत्वादिति पृथुवचनेनाह द्वाभ्याम् । अथो भजे त्वा इत्याभ्याम् । अथ स्वप्रकरणोक्तहेतोस्त्वामेव भज इति साधारणम् । एतद् दृष्टांतेन स्पष्टयति पद्मकरा लक्ष्मीरिव यथान्यवरत्यागेन लक्ष्मीः त्वां भजते तद्वत् । नन्वेवं तर्हि तया सह कलहः स्यात् । तत्राह । एकस्मिन्पत्यौ त्वयि स्पर्द्धमानयोरावयोः कर्म्मिणामिन्द्रादिनेव मे मया सह कलिर्न्न स्यात् तत्र हेतुः कृतस्त्वच्चरणयोरेकस्तानो मनोविस्तारो याभ्यां त्वच्चरणमहिम्नाकलिर्न स्यादिति भावः । यद्वा । अपि शब्दो वितर्कार्थः तया सह कलिर्किन्न स्यादिति वितर्कयति कलिहेतुः एकेति। ननु पर्य्यायेण सेवायां न स्यात् नेत्याह । कृतेति । अविशेषाद्युगपदिति विशेषः ॥ ३३ ॥

जगज्जनन्यां जगदीशवैशसं स्यादेव यत्कर्म्मणि नः समीहितम् ।
करोषि फल्ग्वप्युरुदीनवत्सलः स्वएवधिष्ण्येभिरतस्य किं तया ॥३ ४॥
(४ । २० । २७—२८ पृथुः)

अथापि मे भयं नास्तीत्याह । जगज्जनन्यामिति । यत्कर्म्मणि यस्याः कर्म्मणि त्वत्सेवारूपे नः समीहितं नोऽस्माकं इच्छा भवति । अभयहेतुमाह । करोषि फल्गु तुच्छमपि उरु करोषि यतो दीनवत्सलः । निःस्पृहश्चेत्याह । स्वस्वरूप एव अभिरतस्य तव किं तया प्रयोजनं तां नाद्रियस इत्यर्थः । एवं प्रकृत्यैव भगवता भक्तवात्सल्यं दर्शितं वस्तुतस्तु विष्णुभक्तान् मातेवानुगृह्णाति लक्ष्मीः तदुक्तं जगज्जनन्यामिति ॥ ३४ ॥

33-34. Well, if like the goddess who carries a lotus in her hand (Lakṣmî), I chose thee for my Lord—thou, the foremost of beings, the abode of all excellences—may there not arise a quarrel between me and Lakṣmî because of our rivalry to win the greater favour of our common Lord to whose feet both of us are intently devoted? It is likely that in my attempt to share with the mother of the universe thy love, I incur her displeasure. What, if I do so? I, who am intent on the meditation of thy form. And I know thou raisest the lowly to eminence (and am thus confident of thy support).—IV. 20. 27-28. (Prithu.)

Note.—This last verse is somewhat obscure. It has been differently explained. The following is an alternative translation :—

If in my desire to be in thy service which she thinks is exclusively her own prerogative, she is hostile towards me, thou knowest to raise the lowly to a high position (and will, I am sure, support me). For what carest thou for her, thou whose thoughts are centred on thy own self?

The attributive जगज्जनन्यां is suggestive of her motherly forgiveness of the speaker's (Pṛithu's) presumption to serve her Lord. And it is possible she may forbear. But if

she does not, Pṛithu is sure of His protection against her hostility. For He knows His nature which defends the weak against the strong and will not be bowed down by her frowns or yield to her persuasive smiles.

यः परं रहसः साक्षान्त्रिगुणाज्जीवसंज्ञितात् ।
भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥ ३५ ॥

(४ । २४ । २८ रुद्रः)

अथ भागवता यूयं प्रियाःस्थ भगवान् यथा ।
न मे भागवतानां च प्रेयानन्योस्ति कर्हिचित् ॥३६॥

(४ । २४ । ३० रुद्रः)

एवं विष्णुभक्तो रुद्रस्यापि प्रियो भवति इत्यत्र प्रचेतसः प्रति रुद्रवचनमाह द्वाभ्याम् । यः परमिति यः साक्षाद्वासुदेवं प्रपन्नः स हि स एव मे प्रियः प्रियकृदपराधेपि नाप्रिय इति वा । कथं भूतं रहसः सूक्ष्मात् त्रिगुणात् प्रधानात् जीवसंज्ञितात् पुरुषाच्च परं प्रकृतिपुरुषयोर्नियंतारमित्यर्थः ॥ ३५ ॥

अतएव यूयं मे प्रियाः । इत्याह । अथेति । भवद्भिरपि मयि प्रीतिः कार्य्येत्याशयेनाह । मत् मत्तोऽन्यः ॥ ३६ ॥

35-36. Dear to me is he who has resigned himself to Vâsudeva—greater than subtle *Prakṛiti* (constituted of the three *guṇas*) and *Puruṣa* (yclept *Jîvas*). O ye devotees of Nârâyaṇa! you are as dear to me as is the Lord Nârâyaṇa Himself. So also am I dear to the devotees of Nârâyaṇa as He himself is dear to them.—IV. 24. 28-30. (Rudra to the Prachetâs).

Note.—The ordinary Śaivas and Vaiṣṇavas (the followers of Śiva and Viṣṇu) are usually at loggerheads with one another. Particularly the Śrî Vaiṣṇavas of the school of Râmânuja who always evince a spirit of exclusiveness and intolerance. So too the Śaiva Liṅgâyats of the Southern Presidency of India. The olive branch extended by Rudra, as narrated in the Bhâgavata, has failed to bring peace between the combative sectarians.

तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया ।
हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः ॥ ३७ ॥

(४ । २९ । ४९ नारदः)

एवं रुद्रवाक्यमुदाहृत्य स वै पुंसां परो धर्म्म इत्यनेनोक्तं सर्वोपायानां भगवत्परत्वं युक्तमेवेत्याह । तत्कर्म्मेति हरेस्तोषो येन तस्मिन् हरौ मतिर्यया अत्र हेतुर्हरिरिति हरिर्देहभृतामात्मा ईश्वरश्च । तत्र हेतुः स्वयं स्वातन्त्र्येण प्रकृतिः कारणम् ॥ ३७ ॥

37. That is Karma (action) which pleases Hari, that is learning by which one understands Him and whereby faith in Him is generated. Hari is the soul of all and is their Lord. He is the cause, depending on no one else.—IV. 29. 49 (Nârada).

Note.—This is a very familiar verse of the Bhâgavata in the lips of the pious Vaiṣṇavas. "Act, act, act" says the Gîtâ. "Action is better than inaction." But what is that action which is worthy of being performed? The answer is "what pleases God is the true action." Every act of man to which God will not take exception is good. This definition lays the foundation and covers the vast field of ethical science. And that is true learning which gives a knowledge of God and establishes faith in Him. All education that leads to this end is good. Any other is indifferent, bad. A comprehensive thesis can be written enlarging on this short text of the Bhâgavata.

यस्यास्ति भक्तिर्भगवत्यकिंचना सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो बहिः ॥३८॥
हरिर्हि साक्षाद्भगवान् शरीरिणामात्माझषाणामिव तोयमीप्सितम् ।
हित्वा महांस्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दंपतीनाम् ॥३९॥

(५ । १८ । १२—१३ प्रह्लादः)

अतएव देवतांतरोपासनमपि भगवद्भक्तावंतर्भवतीत्यन्वयव्यतिरेकत्वेनाह । यस्यास्तीति । अकिंचना निष्कामा मनः शुद्धौ हरेर्भक्तिर्भवति ततश्च तत्प्रसादे सति सर्वे देवाः सर्वैर्गुणैर्धर्मज्ञानादिभिः सह तत्र सम्यगासते नित्यं वसन्ति । गृहाद्यासक्तस्य तु हरिभक्त्यसंभवात् कुतो महतां गुणाः ज्ञानवैराग्यादयो भवंति । असति विषयसुखे मनोरथेन बहिर्धावतः ॥ ३८ ॥

ननु* हरिविमुखस्य गृहाद्यासक्तस्यापि लोके महत्त्वं दृश्यते तत्राह हरिरिति । यथा झषाणां मीनानां ईप्सितम् तोयमेवात्मा तेन विना जीवनाभावात् महानिति निखिलगुणप्रसिद्धोपि हरिमीदृशं हित्वा यदि गृहे सज्जते तदा दंपतीनां मिथुनानां शूद्रादिष्वपि प्रसिद्धं वयसैव केवलं यन्महत्त्वं तदेव तस्य भवति नतु ज्ञानादिना मिथुनेषु पूज्यमानेषु स्त्रीभ्यः पुंसां महत्त्वं बालमिथुनेभ्यश्च वृद्धमिथुनानां महत्त्वं यथेत्यर्थः । तन्महत्त्वमुपहासास्पदमिति भावः ॥ ३९ ॥

38-39. The gods dwell in him who has unselfish devotion to the Blessed Lord. How can the virtues of the great find room in him who cherishes no devotion for Hari and is hankering after pleasures beyond his reach. The ever-present Blessed Hari is the very life of all living beings as water is to the fish. Though a man be great (in other respects) yet he can only claim his superiority as merely due to his seniority in years such as is the convention among householders if he is addicted to worldly pleasures and has forsaken his God.— V. 18. 12-13 (Prahlâda).

Note.—In society, the male has the superiority over the female, the older in years over the younger. This seniority is of no value in the eyes of wise men. Saintliness and devotion to God gives title to real seniority.

* भक्तिरहितस्य गृहाद्यासक्तस्य इति पाठान्तरम् ।

स वै पतिः स्यादकुतो भयः स्वयं समंततः पाति भयातुरं जनम् ।
स एक एवैतरथा मिथो भयं नैवात्मलाभादधिमन्यते परम् ॥ ४० ॥
(५ । १८ । २० रमा)

तद्देवं सर्वात्मना भगवानेव भजनीयो नत्वन्ये देवादयोपि स्वरक्षायामप्यक्षमत्वादित्याशयेनाह स वै पतिरिति । स वै एवं भूतः भगवानेक एव नान्यः यो भगवान् आत्मलाभात् परमन्यत् अधि अधिकं न मन्यते इतरथाऽन्याधीनमुखस्य न स्वतंत्रतास्वतंत्राणां नानात्वेन च मंडलेश्वराणामिव मिथो भयं स्यात् ॥ ४० ॥

40. Hari alone is the Lord. He has no fear of any one. He gives shelter to all who are oppressed by fear. He is high above all and does not consider anything higher than the knowledge of self. Otherwise there is fear from one another (if there are more than one ruler).—V. 18. 20 (Ramâ).

Note.—द्वितीयाद् वै भयम् भवति ("Verily there is fear from duality") is the great Vedântic doctrine. In "Unity" alone there is the absence of fear. One cannot be afraid of himself.

सुरोऽसुरोवाप्यथ वानरोऽनरः सर्वात्मना यः सुकृतज्ञमीश्वरम् ।
भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोशलान् दिवम् ॥४१॥
(५ । १९ । ८ हनूमान)

अतः श्रीभगवानेव सर्वैः सेव्य एव नतु सत्कुलजन्मादिकं तस्य तोषहेतुरित्यत्र हनूमद्वचनमुदाहरति द्वाभ्याम् । सुरोऽसुरो वेति । सुरो देवः असुरो दैत्यः नरो मनुष्यः अनरः मनुष्यादन्यः यः कोपि हरिं भजेत स एवोत्कर्षात्तोषमाप्नोतीति विशेषः । मनुजाकृतिमिति उपासनाभिप्रायं सुकृतज्ञं अल्पीयस्यापि भजने बहुमानिनं उत्तरान् कोशलान् अयोध्यावासिनो दिवं वैकुंठं अनयत् ॥ ४१ ॥

41. Whether you are a deva or a daitya, whether a man or lower than man, worship with a whole heart Râma, who is Hari in human form. He who translated the people of the Uttara Kośala (Ayodhyâ) to Heaven.—V. 19. 8 (Hanumân).

Note.—Sura, synonym of Deva, a celestial being whose place is higher than man, who is in perpetual enjoyment of celestial life, not so much subject to the ills that flesh is heir to like mortal man. That they are not altogether free from ailments is to be inferred from the mention of their having a physician, the celebrated Dhanwantari, as also the twin gods Aświnî Kumâras who too are described as adepts in the art of healing. Asuras, synonymous of Daityas. They are the born enemies of the Devas. Almost as powerful but ever actuated by feelings of malevolence against God and man.

Some scholars have found so much resemblance in the name of the ancient kingdom of Assyria and its kings and people with the Asuras of ancient Sanskrit literature that they identify the Vedic असुर with the divinities of Assyrians. *Vide* "The Aryan Witness" by Dr. K. M. Banerji.

Apparently असुर in modern Sanskrit is derived from अ+सुर, the prefix अ having the meaning of न. But in the Vedas असुर means a powerful being and is derived differently. Even the Supreme Spirit was termed असुर, "the mighty." The word असुर as accepted

by modern Hindus is from the above point of view a notable instance of the degeneracy of words. The first term of expression *Ahura* Mazda of the Zorostrian religion signifying the name of the Divinity, the Great Good Sperit, is identical with *Asura* s being changed into h. Such a change of s into h is seen elsewhere as in Hafta for sapta, Hindu for Sindhu, &c., &c.

न जन्म नूनं महतो न सौभगं न वाक् न बुद्धिर्नाकृतिस्तोषहेतुः ॥
तैर्यद्विसृष्टानपि नो वनौकसश्चकार सख्ये वत लक्ष्मणाग्रजः ॥४२॥
(५। १९। ७ हनूमान्)

तत्रात्मानमेव दृष्टांतयति न जन्म नूनमिति महतः पुरुषाज्जन्म महतो रामस्य वा सौभगं सौंदर्य्यं आकृतिर्जातिर्यत् यस्मात् तैः जन्मादिभिः विसृष्टानपि नो वनौकसः वनचरान् वत अहो लक्ष्मणस्याग्रजोपि सखित्वे कृतवान् अनुगृहीतवानित्यर्थः ॥ ४२ ॥

42. Neither noble birth nor great fortune, neither eloquence, intelligence nor good appearance is the cause of his favour. Râma condescended to make us, the dwellers of the forest, his companions, void though we are of all the qualifications mentioned above.—V. 19. 7 (Hanumân).

Note.—This speech of Hanumân contains the great teaching that devotion is the true cause of the favour of the Lord.

सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः ।
स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम् ॥४३॥
(५। १९। २७ देवाः)

तेष्वपि निष्कामाः कृतार्था इत्याह । सत्यमिति। अर्थितः प्रार्थितः सन् अर्थितं ददातीति सत्यं तथापि परमार्थदो न भवति यत् यस्मात् यतो दत्तानंतरं पुनरप्यर्थिता भवति ननु नार्थितश्चेन्न किमपि दद्यात् इत्याशंक्याह । अनिच्छतां निष्कामानां इच्छापिधानं आच्छादकं सर्वकामपूरकं निजपादपल्लवं स्वयमेव संपादयति यद्वा कामेनापि भजतां कृपया परमया परमहितमेव विधत्त इत्याह । सत्यम् दिशतीति अर्थितः सन् अर्थितं दिशतीति सत्यम् । पुनः पुनरर्थितो नैव ददातीति कुतः यतः अर्थदः। विषयाश्चानर्थाः। तर्हि किं ददातीत्यपेक्षायामाह । निजपादपल्लवं इच्छापिधानं तेषामनिच्छतामपि विधत्ते । यतः कोपि कामोनोदेति । अनर्थप्रार्थनेपि परमार्थद एव प्रकृतिः । यथा माता बालानां मुखान् मृदमपनीय रुदतमामनिच्छतां शर्करां ददाति ज्ञातरसो बालः मृदं विहाय शर्करायामनुरज्यते । तदुक्तं कारुणिकत्वात् स्वयमिति ॥ ४३ ॥

43. It is true that when petitioned He bestows the object prayed for. But he does not dole such gifts as would make the receiver desirous of making further petitions. He, of his own will, bestows on the devotees, though they have not asked it, the favour of his lotus feet which has the power of killing all worldly desires.—V. 19. 27 (Deva.)

Note.—Dhruva (elevated to the position of the pole star) was given this gift though he had made no request for it. The young prince's ambition was to triumph over his step-mother and step-brother by attaining higher worldly position than they enjoyed.

तत्साधु मन्येऽसुरवर्य्य देहिनां सदा समुद्विग्नधियामसद्ग्रहात् ।
हित्वात्मपातं गृहमंधकूपं वनं गतो यद्धरिमाश्रयेत ॥ ४४ ॥

(७ । ५ । ५ प्रह्लाद)

ननु महान्तोपि कामभोगार्थं† भजन्ते सत्यं न ते महांतः किंतु विषयभोगत्यागेनै- तत्साधुकारित्वमित्यत्र प्रह्लादवचनमुदाहरति‡ तत्साधुमन्ये इति । हे असुरवर्य्य असद्ग्रहात् अहं ममेति मिथ्याभिनिवेशात् हेतोः सम्यक् उद्विग्नाधीर्येषाम् । वनं गतः सन् हरिमाश्रयेतेति यत् तदेव साधु मन्ये कथं भूतं गृहं हित्वा आत्मनः पातं अधःपाते निमित्तं कुतः अंध- कूपवत् मोहावहं वनं गतो गृहादावनासक्तः सन् हरिमाश्रयेत भजेतेति यत्साधु मन्ये यो हरिमाश्रयेत्स एव वनंगतः अनासंग एव गृहपरित्यागः ननु सर्वोपायत्वेन वनगमनं सुहृद्दृश्यं वस्तुतस्तु वनगमनं संगपरित्यागो बोद्धव्यः तस्मात्साधूक्तं स वै पुंसा मिति ॥ ४४ ॥

44. O Asura chief, I think the best course for men whose minds are distracted by reason of their beliefs in wrong views, is to abandon their worldly homes, which are so many pitfalls, and by betaking to the solitude of the woods, to apply themselves to the devotion of Hari.—VII. 5. 5 Prahláda.

Note.– In this speech of Prahlâda to his father Hiranyakaśyapa, the advice to resort to the woods is not to be taken literally. Solitude is merely the means for the avoidance of worldly distractions. If a person can apply himself to God in the midst of society, in the bosom of his family, his own home is as good as the woods.

षष्ठे यमवाक्यम् ।

एतावानेव लोकेस्मिन्पुंसां धर्म्मः परः स्मृतः ।
भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ ४५ ॥

(६ । ३ । २२ यमः)

यतो भक्तिद्वारा तेषां परत्वं उत्कृष्टत्वम् । भक्तेस्तु स्वत एव परत्वमुत्कृष्ट- त्वम् इत्याह परत्वं भक्तेषु स्वतएव परत्वमित्याह । एतावानिति । परः उत्कृष्टः अक्षयफलत्वात् । एतावानेव यो भक्तियोगः ॥ ४५ ॥

45. This is the supreme Dharma enjoined in the Śâstras, namely, to offer devotion to the Lord by reciting his name and by like devotional methods.—VI. 3. 22 Yama.

अविस्मितं तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तम् ।
विनोपसर्पत्यपरं हि बालिशः श्वलांगुलेनातितितर्ति सिंधुम् ॥ ४६ ॥

(६ । ९ । २२ देवाः)

† तद्वदितिभावः इति अधिकः पाठः ।

‡ यतन्ते इति पाठान्तरम् ।

अतएव ये भगवत आश्रयं परित्यज्य आश्रयान्तरेण संसारं ततुं मिच्छंति ते न तरंतीत्याह अविस्मितमिति । अविस्मितं तं निरहंकारं कुतः शांतं रागादिशून्यं तच्च कुतः स्वेनैव लाभेन परिपूर्णकामं तच्च कुतः उपाधिपरिछेदशून्यं श्वलांगूलेन समुद्रमतितर्तुं- मिच्छति यथा तेन समुद्रतरणं न भवति तथा निरीश्वराश्रयेण व्यसनार्णवतरणं न भवतीति ॥ ४६ ॥

46. He is a fool who takes shelter in any one else than the Lord, who is not astonished (by his own greatness), who is fully satisfied with all he has, who is unconditioned, who is void of passions and (therefore) tranquil. The man who resorts to any one else for refuge wishes to cross the sea by taking hold of the tail of a dog.—VI. 9. 22 (Devas).

नारायणपराः सर्वे न कुतश्चन बिभ्यति ।
स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥ ४७ ॥

(६ । १७ । २८ रुद्रः)

नन्वेवं देवपित्रादिभ्योऽभजने भयं स्यान्नेत्याह । नारायणपरा इति । सर्वे स्त्री- शूद्रादयोपि कुतश्चन कस्मादपि न बिभ्यति न क्वाप्यनुरज्यंतेवेति भावः यतः स्वर्गादौ एवं तुल्योऽर्थः प्रयोजनमिति दुष्टं शीलं येषां ते तथा ॥ ४७ ॥

47. All those who are devoted to Nârâyaṇa are not afraid of anyone. They view with equal regard *Swarga, Naraka* and *Mokṣa.*—VI. 17. 28 Rudra.

Note.—Swarga is heaven, the abode of the gods. There go after death men who have been righteous in their earthly life. Naraka is hell to which the wicked are doomed for their iniquities. *Apavarga* -Mokṣa is a condition in which the soul is above the joys of heaven or the miseries of hell. It is absorption in Viṣṇu from the point of view of the Bhâgavatas.

वासुदेवे भगवति भक्तिमुद्वहतां नृणाम् ।
ज्ञानवैराग्यवीर्य्याणां नेह कश्चिद् व्यपाश्रियः ॥ ४८ ॥

(६ । १७ । ३१ रुद्रः)

अतो भागवतानां निस्पृहत्वं उचितमेवेत्याह । वासुदेवेति ज्ञानवैराग्ययोर्वीर्य्यं बलं येषां तेषां विशिष्टबुद्ध्या आश्रयणीयोर्थो नास्ति ॥ ४८ ॥

48. To men who are devoted to the Lord and who are strong in their wisdom and indifferent to worldly attachments, there is nothing else to which they would give their adherence by reason of its excellence.—VI. 17. 31 Rudra.

मतिर्न कृष्णे परतः स्वतो वा मिथोभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिश्रं पुनः पुनश्चर्वितचर्वणानाम् ॥४९॥

न ते विदुः स्वार्थगतिं हि विष्णुं दुराशया ये बहिरर्थमानिनः ।
अंधा यथांधैरुपनीयमाना वागीशतन्त्र्यामुरुदाम्नि बद्धाः ॥५०॥

(७ । ५ । ३०–३१ प्रह्लादः)

तर्हि सर्वैर्भगवानेव किमिति न सेव्यते तत्राह मतिर्न कृष्णेति परतः स्वतो वा अन्योन्यतो वा नाभिपद्येत न संपद्येत केषां गृह एव व्रतं संकल्प इति कृत्यचिंता येषां अतएवादान्तैरनुपरतैर्गोभिरिंद्रियैर्हेतुभूतैः तमिस्रं संसारं विशतां तत्र चर्वितस्यैचर्वणं येषां तस्माद्विषयसंगदोषात् सर्वे तं भजंत इति भावः ॥ ४९ ॥

ननु श्रीकृष्णस्य परमानंदरूपत्वात् तेपि तन्निष्ठा एव किन्न भवंति तदज्ञानादित्याह । न ते विदुरिति ये दुराशयाः । विषयवासितान्तःकरणाः तेहि विदुः तत्र हेतुः स्वस्मिन्नेवार्थः पुरुषार्थो येषां तेषां गतिं गम्यं । ननु तेपि गुरूपदेशाद्विष्णुं ज्ञास्यन्ति तत्राह । बहिर्विषयेष्वर्थो येषां ते बहिरर्थास्तानेव गुरुत्वेन मंतुशीलं येषां ते नित्यं विषयासक्तचरितश्रद्धालव इत्यर्थः । अतो अंधैरुपनीयमाना अन्धा यथा पंथानं न विदुः किंतु गर्ते पतन्ति तथा तेपि ईशस्य तन्त्र्यां दीर्घरज्वां वेदलक्षणायां उरूणि दामानि ब्राह्मणादिनामानि यस्यां तस्यां काम्यैः कर्मभिर्बद्धा एव भवन्तीत्यर्थः । तदुक्तं विषयाविष्टचित्तानां विष्ण्वावेशः सुदूरतः वारुणी दिग्गतं वस्तु व्रजन्नैन्द्रीं किमाप्नुयात् । तस्मात् यावद्विषयवासना नाक्रमंति तावदारभ्य सर्वास्ववस्थासु भगवानेव भजनीय इति समुदायार्थः ॥ ५० ॥

49-50. The minds of men addicted to worldly ways are not turned towards Krisna, either urged by one's own inclination or by the counsel of others or as the result of exchange of thoughts of one another. Such men enter the dark regions of hell because they are unable to restrain the organs of sensual enjoyment feeding on them like cattle chewing the cud. They do not know that Visnu is the *summum bonum* of life. Their hearts are fixed on wicked thoughts and actions, setting a high value on the externals of worldly objects. They are like blind men being led by the blind bound by the chain of the ritualism of the Vedas.—VII. 5. 30-31 (Prahlâda.)

Note.—Both the Gîtâ and the Bhâgavata speak disparagingly of the Karma Kâṇda (ritualism) of the Vedas. Compare त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।—Gîtâ, II. 45. वेदवादरताः पार्थ नान्यदस्तीति वादिनः—Gîtâ, II. 42.

कौमार आचरेत्प्राज्ञो धर्म्मान् भागवतानिह ।
दुर्ल्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ॥ ५१ ॥

(७ । ६ । १ प्रह्लादः)

तदेवाह कौमार इति । इहैव मानुषजन्मनि धर्म्मान् आचरेत् । यत अर्थदमेतत् । तत्र च कौमार एव यतस्तदप्यध्रुवं न चैवं भूतं जन्मान्तरं यतस्तद्दुर्ल्लभम् । तत्र धर्म्मानेवाचरेत् न सुखार्थं प्रयासान् । तत्रापि भागवतानेव न काम्यान् । कौमार एव कौमारमारभ्येत्यर्थः ॥ ५१ ॥

51. The wise should take to devotion of the Blessed Lord from early years. It is a rare good fortune to have human re-incarnation. Life is ephemeral and its short term should be made to yield as much as one can extract out of it.—VII. 6. 1 Prahláda.

न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः ।
आत्मत्वात्सर्वभूतानां सिद्धत्वादिह सर्वतः ॥ ५२ ॥

(७ । ६ । १९ प्रह्लादः)

नच बालवृद्धानां तद्भजनमशक्यमित्यत्र प्रह्लादवचनमाह । नह्यच्युतमिति हे सुरात्मजाः । न ह्यात्मभजने प्रयासो भवति न च दुर्लभ इत्याह । सिद्धेति ॥ ५२ ॥

52. O scions of Asuras! there is not much hardship in this work of pleasing Achyuta: since he is the very soul of every body and is present everywhere.—VII. 6. 19 (Prahlâda.)

Note.—Acyuta is a name of Vishnu. न च्यवते स्वरूपतो गच्छन्ति यः नित्य इति यावत्, *i.e.*, He who is eternally fixed in his own nature undergoing no change. He is so very near, dwelling in one's own heart, that one has not to go far in search of Him. One Bhâgavata commentary explains सिद्धत्वात् to mean that the propitiation of God is accomplished by the mere wish to please him and therefore does not involve much cost or labour.

कोतिप्रयासो सुरबालका हरेरुपासने स्वे हृदि छिद्रवत्सतः ।
स्वस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपपादनैः ॥५३॥
रायः कलत्रं पशवः सुतादयो गृहा महीकुंजरकोशभूमयः ॥
सर्वेर्थकामाः क्षणभगुंरायुषः कुर्वन्ति मर्त्यस्य कियत् प्रियं बलाः॥५४॥
एवं हि लोकाः क्रतुभिः कृता अमी क्षयिष्णवः सातिशया न निर्म्मलाः ।
तस्माददृष्टश्रुतदूषणं परं भक्त्यैकयेशं भजतात्मलब्धये ॥ ५५ ॥

(७ । ७ । ३८-४०)

तथा हेत्वंतरमप्याह । कोतीति । छिद्रवत् आकाशवत् सर्वदा वर्तमानस्य विषयाणामुपपादनैः अर्ज्जुनैः किं तत्र हेतुः सर्वदेहिनां सामान्यतः साम्यम् ॥ ५३ ॥

तस्माद्विषयाणां शूकरादिसाधारणत्वात् तन्निष्ठत्वे तैरपि विशेषापत्तेः निष्फलं च विषयार्जनमित्याह । राय इति । रायः अर्थाः । क्षणं भंगुरमायुर्यस्य येषामर्थादीनां वा अतएव बालाः तदुक्तमितिहासे । धनं हि पुरुषो लोके पुरुषं धनमेव च । अवश्यमेकं त्यजति तस्मात्किं धनतृष्णया ॥ ५४ ॥

एवंहि । अक्षय्यं हि चातुर्मास्ययाजिनः सुकृतं भवतीत्यादिना श्रुताः स्वर्गादयोपि न सेवार्हा इत्याह । एवंहीति । अमी लोकाः स्वर्गादयः क्षयिष्णुत्वे हेतुः क्रतुभिः कृता इति । तद्यथेह कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयत इति श्रुतेश्च अतएव पुण्यतारतम्येन सातिशयाः न्यूनाधिकभावापन्नाः तस्मात् न च निर्म्मलाः स्पर्द्धादि-

मत्वात् न विद्यते दृष्टं श्रुते च दूषणं यस्मिन् तमीशं भक्त्या उक्तया नवविधया भजत आश्रयत ॥ ५५ ॥

53-55. O ye scions of Asuras ! much labour is not involved in the adoration of Hari, who pervades like Âkâśa and is present in the heart of every one. He is the friend of each and all. What is the good of procuring gratification of the senses, knowing as one does that such enjoyments are common to all living creatures (even to the swine that revels in filth). Wife, children, riches, cattle, houses, lands, elephants, hoarded treasure —all worldly prosperity is short-lived and can do little good to mortal man. These pleasures of the world (earthly and heavenly) are the rewards of religious sacrifices. They are subject to decay, they are not free from impurity ; they create jealousy. Therefore in order to reach the Supreme Being, worship Him whose blemish no one has seen or heard, with a devotion such as has been prescribed (in the Śâstras of the Bhâgavatas).—VIII. 2. 38-40 (Prahlâda).

Note.—There is jealousy at the sight of some one possessing an object of pleasure that you hanker after but which you have not got. Even the gods are not free from jealousy. Where is the difference between man and the brute creature if the former has no higher object in view than the swinish ideal of life—"eat, drink and be merry ?"

तस्मादर्थाश्च कामाश्च धर्माश्च यदपाश्रयाः ।
भजतानीहयात्मानमनीहं हरिमीश्वरम् ॥ ५६ ॥

(७ । ७ । ४८ प्रह्लादः)

तस्माद्भक्त्यर्थमेव भजेत न च धर्माद्यर्थमपि पृथक् यतेतेत्याह । तस्मादिति । यदपाश्रयाः यदधीनाः अनीहया भोगानिच्छया ॥ ५६ ॥

56. Therefore be unselfishly devoted to the selfless Lord ; for on Him depend all our virtues, the fulfilment of our desires and the attainment of wealth.—VII. 7. 48 (Prahlâda).

Note.—That is to say, by serving Hari you will obtain all the material comforts and pleasures of life. It is no use labouring in search of them.

नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः
प्रीणनाय मुकुन्दस्य न वित्तं न बहुज्ञता ॥ ५७ ॥

७ । ७ । ५१ प्रह्लादः)

न च धर्माद्यर्थमपि पृथक् यतेतेत्याह । यदपाश्रया यदधीनाः अनीहया भोगानिच्छया ॥ ५७ ॥

57. O scions of Asuras ! neither brahmanhood nor godhead, nor seership suffices to obtain the grace of God ; nor good conduct of life, nor wide knowledge and experience.—VII. 7. 51 (Prahlâda).

4

न दानं न तपो नेज्या न शौचं न व्रतानि च ।
प्रीयतेऽमलया भक्त्या हरिरन्यद्विडम्बनम् ॥ ५८ ॥

७ । ७ । ५२ प्रह्लादः)

नन्वेवं दैत्यानामस्माकं कथं ब्राह्मणादिकृत्यै भगवद्भजने अधिकार इति चेत् न । भगवद्भक्तावधिकारिनियमाभावात् इत्याह । नालमित्याभ्याम् । अमलया निष्कामया विडंबनं नटनमात्रम् ॥ ५८ ॥

58. Neither charity, nor asceticism, nor sacrifices, nor purificatory rites, nor penances and religious vows please Him. He is pleased with pure devotion. Everything else is futile, mere mockery VII. 7. 52 (Prahlâda).

मन्ये धनाभिजनरूपतपःश्रुतौजस्तेजःप्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवान् गजयूथपाय ॥ ५९ ॥

७ । ९ । ९ प्रह्लादः)

इममेवार्थं सदृष्टान्तमाह मन्य इति । अभिजनः सत्कुले जन्मरूपं सौंदर्यं श्रुतं पांडित्यम् । ओजः इन्द्रियनैपुण्यं तेजः कांतिः । प्रभावः प्रतापबलं शारिरं पौरुषमुद्यमः । बुद्धिः प्रज्ञायोगोऽष्टांगः । एते धनादयो द्वादशापि गुणाः परस्य पुंसः श्रीकृष्णस्य आराधनाय न भवन्ति हि यतः केवलया भक्त्यैव गजेन्द्राय उक्त धर्म्महीनायापि भगवांस्तुष्टोऽभवत् तस्मात्साधूक्तं कौमार इत्यादि ॥ ५९ ॥

59. I am of opinion that neither wealth, beauty, learning, strength, energy, power and prestige; intellect and the transcendental powers acquired by Yoga are qualifications to please Hari. He was pleased by the prayerful devotion of the elephant, the leader of his herd VII. 9. 9 (Prahlâda).

Note.—The elephant alluded to was seized by an alligator and drawn into deep water. In his distress and despair he prayed to Nârâyaṇa for his release from the water-monster's grasp. Viṣṇu took pity on him and saved him from his peril. The story is given in the Mahabhârata Śantiparva. गजेन्द्र मोक्ष, "The release of the elephant," is a well-known stotra (prayer and praise of Viṣṇu) regularly read by pious religious men.

चित्रं तवेहितमहोमित योगमाया लीलाविसृष्टभुवनस्य विशारदस्य ।
सर्वात्मनः समदृशो विषमस्वभावो भक्तप्रियो यदसि कल्पतरुस्वभावः ॥ ६० ॥

८ । २७ । ८ प्रह्लादः)

नन्वभिजनाभिमतो योग्यान् नो विहाय तद्रहितभक्तमात्रे गजेंद्रे तोषः कथमिति चेत् भक्तिमात्रग्राह्यस्वभावत्वात् भगवतइत्यत्र वामनं प्रति प्रह्लादवचनमाह । चित्रमिति तवेहितं अहोचित्रं किं तत् सर्वात्मनः समदृशः विषमस्वभाव इति यत् सर्वात्मतत्त्वे विचित्रचरितत्वे हेतुः अमिता अचिंत्या योगमाया तस्या लीला तथा विसृष्टानि भुवनानि येन तस्य अहो इत्यत्र संधिरार्षः समदृक्त्वे हेतुः वि शारदस्य सर्वज्ञस्य अथवा भक्तिप्रियत्वेपि तव वैषम्यं नास्त्येव यतः कल्पतरुस्वभावः सन्भक्तिप्रियोसि नहि कल्पतरुराश्रितानामेव कामान्

पूरयन् विषमो भवतीत्यर्थः तस्माद्भक्तौ सर्वेऽधिकारिणः तत्प्रसादेन भक्तिरेव कारणं नत्वभिजनादि इति सिद्धम् ॥ ६० ॥

60. 'O how strange are thy doings. That thou shouldst seem to be partial, although thou art the soul of all and has an equal regard for all. Thou art so skilful, having brought into manifestation the world in the playfulness of thy incomprehensible Yoga-Mâyâ. Thou art loving towards thy devotees and becomest their celestial tree that knows not to refuse anybody's prayer.—VIII. 27. 8 (Prahlâda).

Note.—Yoga-Mâyâ is the mysterious power of the Supreme Being that creates the illusion of the phenomena of this world. The exculpation from the charge of partiality is suggested in the very verse. Hari is compared to the *Kalpa-taru*, the celestial tree that does not refuse the request made to it. The suitor approaches the tree and by his prayerfulness qualifies himself to obtain what he begs. So *Bhakti* is the qualification to merit the Lord's favour. Elsewhere the Lord is compared to the fire. The fire warms all who approach it irrespective of creed, caste and colour. And it is not liable to the charge of partiality for so doing. And just as men, inimical to one another, can receive warmth from fire which imparts it with an equal regard to all without any distinction, so Hari gives Bhakti to all who go to him for it—the wolf and the lamb, both drinking the nectar from the fountain of his Love.

स्वमातुः स्विन्नगात्राया विस्रस्तकबरस्रजः ।
दृष्ट्वा परिश्रमं कृष्णः कृपयासीत्स्वबन्धने ॥ ६१ ॥
एवं संदर्शिता ह्यंग हरिणा भक्तवश्यता ।
स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥ ६२ ॥

(१० । ९ । २८—१९ शुकः)

केवलं भक्तिप्रियो भगवान् भक्तवश्योपीति । शुकवाक्येनाह चतुर्भिः । स्वमातुरित्यादिभिः । स्वमातुर्यशोदाथारज्जुनसंधानेन स्विन्नगात्राया अतएव विस्रस्ताः कवरेभ्यः स्रजो यस्याः कवरस्रजो विस्रस्ता वा मदर्थो विश्राम्यतीति कृपया स्वबन्धनार्थमासीत् उलूखले बंन्धनं कारयामासेत्यर्थः ॥ ६१ ॥

अंगेति राजसंबोधनं स्ववशेन स्वतन्त्रेण इदं जगत्संसारः ॥ ६२ ॥

61-62. Seeing his mother's fatiguing exertions, her body wet with perspiration, her hair dishevelled and the garland of flowers that was tied round her knotted locks unloosed, Kṛiṣṇa, out of compassion for her, allowed himself to be caught and bound. Thus did Hari, who though his own master and under whose subjection lay the world and its rulers, show his subjection to his devoted peoples.—X. 9. 18-19 (Śuka).

Note.—This is in allusion to the very popular and miraculous incident in the life of Kṛiṣṇa during the period of his childhood. He was guilty of some childish prank and his foster-mother Yasodâ tried to get hold of him and to keep him tied to a large wooden mortar. Ropes were procured but they all fell short. In her struggles to bind him she was quite exhausted till at last seeing her sad plight Kṛiṣṇa of his own accord

submitted and allowed himself to be bound. Hence one of Krisna's names is Dâmodara—"Ropechained round the waist."

नैवं विरिंच्यो न भवो न श्रीरप्यंगसंश्रया ।
प्रसादं लेभिरे गोपी यत्तत्प्राप विमुक्तिदात् ॥ ६३ ॥
नायं सुखापो भगवान् देहिनां गोपिकासुतः ।
ज्ञानिनाञ्चात्मभूतानां यथा भक्तिमतामिह ॥ ६४ ॥

(१० । ९ । २०–२१ शुकः)

भगवत्प्रसादमन्येपि लभंत इदं त्वतिच्चित्रमित्याह । नेममिति विरिंच्यः पुत्रोपि भवः स्वात्मापि श्रीर्ज्जायापि । एतं न लेभिरे गोपी यशोदा यत्प्रसादरूपं तत्पूर्वोक्तं बन्धनं ततः कृष्णाद्वा ॥ ६३ ॥

ननु कथमेवं भक्तवश्यत्वादेवेत्याह ॥ नायमिति देहिनां देहाभिमानिनां तापसादीनां ज्ञानिनां निवृत्ताभिमानानामपि सुखापः ज्ञानेनैव तेषां उद्धारः स्यात् भक्तिं विना ज्ञानमपि न सिद्ध्येदित्याह ब्रह्मवाक्येन ॥ ६४ ॥

63-64. Neither Brahmâ nor Śiva nor even Laksmî, who was even united to his body, obtain the favour that the milkmaid Yasodâ got from the Lord, the giver of *Mukti*. The son of the milkmaid, (*i.e.*, Krisna) is not so easily approached by men of learning or by men of abstinence and asceticism as by his devotees.—X. 9. 20-21 (Śuka).

श्रेयः स्रुतिं भक्तिमुदस्यते विभो क्लिश्यंति ये केवलबोधसिद्धये ।
तेषामसौ क्लेशलव एव शिष्यते नान्यद्यथास्थूलतुषावघातिनाम् ॥६५॥
पुरेह भूमन् बहवोपि योगिनस्तदर्पितेहा निजकर्म्मलब्धया ।
विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेञ्जोऽच्युत ते रतिं पराम् ॥ ६६ ॥

(१० । १४ । ४–५ ब्रह्मा)

श्रेयः स्रुतिमिति । श्रेयसां अभ्युदयापवर्गलक्षणानां स्रुतिः सरणं प्रभावो यस्याः सरस इव निर्झराणां तां ते तव भक्तिं उदस्य त्यक्त्वा श्रेयसां मार्गभूतामिति वा तेषां क्लेशलक्लेश एवावशिष्यते नान्यत् यथा स्थूलतुपावघातिनाम् । अयं भावः यथा अल्पप्रमाणं धान्यं परित्यज्य अंतःकणाहीनान् स्थूलधान्याभासान् तुषान् ये वध्नन्ति तेषां न किंचित्फलम् एवं भक्तिं तुच्छीकृत्य ये केवलं बोधाय यतंते तेषामपीति ॥ ६५ ॥

अत्र सदाचारं प्रमाणयति पुरेति । इहा लोके ये पूर्वं योगिनोपि संतः योगैः ज्ञानमप्राप्य पश्चात्त्वदर्पितेहाः त्वयि अर्पिता इह लौकिक्यपि चेष्टा यैस्तं निजकर्मलब्धया त्वदर्पितैर्निजैः कर्म्मभिलब्धया त्वय्यर्पिता ईहा च निजानि कर्म्माणि च तैः लब्धयेत्यंतमेकं पदं वा कथोपनीतया कथया त्वत्समीपं प्रापितया त्वत्कथाश्रवणप्रसादादुत्पन्नया भक्त्यैव विबुध्य आत्मानं ज्ञात्वा अजः सुखेनैव ते परां गतिं प्राप्ताः ॥ ६६ ॥

65-66. They who giving up devotion from which flows a stream of blessings, take pains for the acquisition of mere learning, get nothing

but pains that they have undergone. They are like those who thresh mere husks and do not obtain food grains as the fruit of their labour. O thou who fillest the immensity of space, many a Yogî, in times of yore, having consecrated their practices to Thee, speedily reached Thee—their goal—by means of devotion which comes to them as the result of their *Karma* in the shape of listening to the narration of thy glorious deeds (of thy many incarnations).—X. 14. 4-5 (Brahmâ).

तस्मिन् भवन्तावखिलात्महेतौ नारायणो कारणमर्त्यमूर्तौ ।
भावं विधन्त्तो नितरां महात्मन् किंवावशिष्टं युवयोस्तु कृत्यम् ॥ ६७ ॥

(१० । ४६ । ३३ उद्धवः)

एवं भक्तस्य न किंचित् कृत्यमवशिष्यते इत्यत्र नंदं प्रति उद्धववाक्यमुदाहरति तस्मिन्निति । अखिलानामात्मा हेतुश्च हे महात्मन् नंद युवयोः यशोदायास्तव च ॥ ६७ ॥

67. O noble-souled Nanda! when both you and Yasodâ have centred your devotion on Nârâyaṇa, who is the over—soul of each and all and is the first cause of every thing, he who has incarnated in human form with an end in view, nothing more remains to be done by you in the discharge of your duties.—X. 46. 33 (Uddhava).

दानव्रततपोहोमजपस्वाध्यायसंयमैः ।
श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥ ६८ ॥

(१० । ४७ । २४ उद्धवः)

अत्र हेतुमाह दान इति भक्तौ सिद्धायां किं तत्कारणानुष्ठानेन तस्मात्साधूक्तं स वै पुंसामिति भावः ॥ ६८ ॥

68. Charity, observance of vows, asceticism, offering of oblations to fire, repeated utterance of mantras, recitation of scriptural texts and the withdrawing of the senses from them, objects of pleasure, and the performance of many other acts of righteousness are the means to lead a man to the devotion of Kṛiṣṇa.—X. 47. 24 (Uddhava).

क्वेमास्त्रिभुवनचरीर्व्यभिचारदुष्टाः कृष्णे क्व चैष परात्मनिरूढभावः ।
नन्वीश्वरोनुभजतो विदुषोपि साक्षाच्छ्रेयस्तनोत्यगदराज इवोपयुक्तः ॥६६॥

(१० । ४७ । ५९ उद्धवः)

एवं जातिव्यापारनैरपेक्ष्येण भगवदनुग्रहे अविद्वद्विहितापि भक्तिरेवकारणमाह उद्धववाक्येन क्वेमा इति । वनचर्य्यो गोप्यः कृष्णेऽधिकरणे एष गोपीविषयः कृष्णस्य तासु स्नेह इत्यर्थः । यद्वा कृष्णे तासां स्नेह इत्यर्थः । ननु कथमेवम् । तत्राह साक्षाद्भजतः पुंसः नु अहो उपयुक्तः सेवितः अगदराजः अमृतं यथेति ॥ ६९ ॥

69. Here were rustic women impure, because of their moral laxity,* and yet they had their love firmly fixed on the Blessed Lord Krișņa and He was cherishing an affection for them. Indeed it is a matter of surprise that it should be so. Verily the Lord readily lavishes favour on His devotees even if they are illiterate and uncultured. Powerful medicines effect cure on patients whoever they may be —X. 47. 59 Uddhava.

Note.—Devotion to Krișņa saves the devotee though he be a sinner. Just as efficacious medicines do good to the patient though his social or moral character be not upright. Bhakti is not refused to any one and it is efficacious to all who seek it.

नायं श्रियोंग उ नितान्तरतेः प्रसादः स्वर्योषितां नलिनगन्धरुचां कुतोन्याः।
रासोत्सवेऽस्य भुजदंडगृहीतकंठलब्धाशिषां य उदगाद्व्रजवल्लवीनाम्॥७०॥

(१० । ४७ । ६० उद्धवः)

ईश्वरो भक्तान् भजत इत्युक्तं तदेवाह नायमिति अंगे वक्षसि नितान्तरतेः श्रियोपि नायं प्रसादोनुग्रहोस्ति नलिनस्येव गंधः रुक्कांतिश्च यासां तासां स्वर्योषितामपि नास्ति अन्याः पुनस्तादृशप्रसादयोग्याः कुतः अस्य कृष्णस्य भुजदण्डाभ्यां गृहीतः आलिंगितः कठंस्तेन लब्धा आशिषो याभिः तासां गोपीनां य उदगात् आविर्बभूव तस्मा इति प्रेमैकलभ्यो भगवानित्यर्थः ॥ ७० ॥

70. This favour of Śrî Krișņa's arms encircling the necks of the beautiful milkmaids of Vraja in the dance on the festival of Râsa which conferred on them the highest felicity—this was not vouchsafed to Lakșmî so fond of him, much less to lesser celestial beauties who were so attractive by the fragrance of the lotus of paradise that they bore on their person.—X. 47. 60.

आसामहोचरणरेणुजुषामहं स्यां वृंदावने किमपि गुल्मलतौषधीनाम्।
या दुस्त्यजं स्वजनमार्य्यपथं च हित्वा भेजुर्मुकुंदपदवीं श्रुतिभिर्विमृग्याम्॥७१॥

(१० । ४७ । ५९ । ६१ उद्धवः)

किंच भगवान्प्राप्त्युपाये दोषोपि गुण एवेति दर्शयन्नेव आस्तां तावद् गोपीनां भाग्यं ममत्वे तावत्प्रार्थ्यमित्याह । आसामिति । आसां गोपीनां यश्चरणरेणुस्तं भजतां गुल्मादीनां मध्ये अहं किमपि स्याम् । इत्याशास्ते आसां कासामित्याह । आर्य्याणां मार्गं धर्म्ममपि हित्वा ॥ ७१ ॥

71. O ! that I were the wild creeper and herbs of Vrindâvana and obtain thereby the blessed contact with the dust of the feet of the milkmaids—they who forsaking their family ties and leaving the regular

* No compliment to the *Gopis* of Vrindâvana.

path of social respectability, clung to the feet of Kṛiṣṇa, sought after by the Vedas.—X. 47. 70 (Uddhava).

Note.—This yearning for residence in Vṛindâvana, as voiced by Uddhava, is the pious wish of all Vaiṣṇavas, devoted to Kṛiṣṇa worship. This stanza is on the lips of learned Vaiṣṇavas and one may easily understand why so many pilgrims flock to Vṛindâvana and many of them choose it as the residence of their last days. No wonder that Chaitanya Deva of Nadia and his disciples and followers, who were devoted students of the Bhâgavata, took to the work of restoration of the sacred sites of Vṛindâvana which had fallen into decay after the sack of Mathurâ and the demolition of temples by the Mohamedans. From Chaitanya's time Vṛindâvana has become the resort of Bengal Vaiṣṇava pilgrims and many are permanently settled there. After the fury of Mohamedan intolerance had abated with the downfall of Mogul rule, the Rajputana Chiefs and rich Seths and landholders of all parts of India built temples and endowed charities which have contributed to the prosperity of Vṛindâvana and Mathurâ.

न ब्रह्मणः स्वपरभेदमतिस्तव स्यात्सर्वात्मनः समदृशः स्वसुखानुभूतेः ।
संसेवतां सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न विपर्य्ययोत्र ॥७२॥

(१० । ७२ । ६ युधिष्ठिरः)

अत्र भक्तिमात्रग्राह्यत्वे विपर्य्ययशंकां निरसितुं युधिष्ठिरवाक्यमाह न ब्रह्मण इति । स्वः पर इति भेदबुद्धिः अयमनुग्राह्योयं नानुग्राह्य इति तव नास्ति कुतः ब्रह्मणः निरुपाधेः । किंच सर्वात्मनः अतएव समदृशः किंच स्वसुखानुभूतेः अतएव रागाद्यभावादिति भावः परंतु भजतान्ते प्रसादो नान्येषां तत्रापि सेवानुरूपमुदयः फलं नत्वत्र भक्तेषु सेवानुरूपे प्रसादो विपर्य्ययोऽन्यथाभावः यथा कल्पद्रुमस्य रागादिराहित्ये सेवकेष्वेव फलजनकत्वं नान्येषु ॥ ७२ ॥

72. Thou art Brahman, the soul of all, having an equal eye upon all. Thou experiencest thine own joys (not depending for thy joy on external objects.) Therefore thou makest no distinction between people as being thy own or as being other than thine own. Thy favour goes to them who serve thee ; as is the gift of the celestial tree to him who approaches it with a request, their rewards varying according to the measure of their service. There is no distinction in this treatment.—X 72. 6 (Yudhiṣṭhira).

Note.—With reference to the concluding statement, compare Gîtâ text, IV. 11. ये यथा मां प्रपद्यन्ते तान् तथैव भजाम्यहम् ॥

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते ।
दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः ॥ ७३ ॥

(१० । ८२ । ४४ श्रीकृष्णः)

किंच भक्तिमात्रग्राह्यत्वे भगवद्वचनमेव प्रमाणमिति बुद्ध्या भगवद्वचनमाह मयीति । मयि भक्तिर्हि भक्तिमात्रमेव तावदमृतत्वाय कल्पते । यत्तु भवतीनां मयि स्नेह आसीत् दिष्ट्या अतिभद्रं कुतः मदापनः मत्प्रमाण इति ॥ ७३ ॥

73. Their devotion to me enables all beings to attain to immortality (Mokṣa). You are to be congratulated upon your affection for me because it enables you to reach me.—X. 82. 44 (Kriṣna).

Note.—This assurance of Kriṣna to the Gopîs is an authoritative declaration that Bhakti is the royal road to reach Him.

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये ।
अञ्जः पुंसामविदुषा विद्धि भागवतान्हि तान् ॥ ७४ ॥
यानास्थाय नरो राजन्न प्रमाद्येत कर्हिचित् ।
धावन्निमील्य वा नेत्रे न स्खलेन्न पतेदिह ॥ ७५ ॥
कायेन वाचा मनसेंद्रियैर्वा बुद्‌ध्यात्मना वानुसृता स्वभावात् ।
करोति यद्यत्सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥ ७६ ॥

(११ । २ । ३४–३६ कविः)

ननु ज्ञानशास्त्रं विना न ज्ञानं नच तेन विना अमृतत्त्वम् । सत्यं । ज्ञानस्य भक्त्-रीषत्करत्वात् इत्यत्र चतुर्भिः कविवचनमाह ये वै भगवतेति । मन्वादिमुखेन वर्णाश्रमादि-धर्म्मानुक्त्वा अतिरहस्यतया स्वमुखेनैव भगवता शास्त्रं अविदुषामपि पुंसां अञ्जः सुखेनैव आत्मलब्धये ये वै उपायाः प्रोक्तास्तान् भागवतान् धर्म्मान् विद्धि ॥ ७४ ॥

अमुस्त्वं विवृणोति । यानास्थायेति । यानास्थाय आश्रित्य योगादिष्विव न माद्येत विघ्नैर्न विहन्येत किंच निमील्य नेत्रे धावन्नपि इह एषु भागवतधर्मेषु न स्खलेत् । निमीलनं नामाज्ञानं । यथाहुः । श्रुतिस्मृती उभे नेत्रे विप्राणां परिकीर्तिते एकेन विकलः काणो द्वाभ्यामंधः प्रकीर्तित इति । अज्ञात्वापीत्यर्थः । तथा पादन्यासस्थानमतिक्रम्य परतः पादन्यासेन गतिर्द्धावनम् । तद्वत् अत्रापि किंचित् अतिक्रम्य शीघ्रमाचरणं धावनं तथा चरन्नपि न स्खलेत् न प्रत्यवायी स्यात् तथा न पतेत् तत्फलात् न भ्रश्येत् ॥ ७५ ॥

ननु के ते भागवता धर्म्मा ईश्वरार्पितानि सर्वाणि कर्माणीत्याहुः । कायेनेति । आत्मना चित्तेन अहंकारेण वा । अनुसृतो यः स्वभावः । तस्मात् । अयमर्थः । न केवलं विधितः एव कृतमिति नियमः स्वभावानुसारि लौकिकमपि कृतं । तथा चोक्तं भगवद्गीतासु । यत्करोषीत्येन । यद्वा कायादीनामेव नात्मन इत्याशंक्याह । अध्यासेनानुसृतात् ब्राह्मणत्वादिस्वभावात् यत्करोषीत्यर्थः । तत्सर्वं परस्मै परमेश्वराय नारायणायेति समर्प्पयेत् तथा सति सकलमपि भागवतो धर्मो भवतीत्यर्थः ॥ ७६ ॥

74. Know ye the methods which the Lord himself has laid down for easily reaching him even by the unlettered and uncultured—know them to be the Bhâgavata Dharma (the religion of devotion to the Lord).—XI. 2. 34-36.

75. Following these methods, a man does not swerve from the right path. He can run with closed eyes neither slipping nor falling.

76. Whatever a man does with his body, words, mind or by the force of habits, let him consecrate it to the Supreme Being by uttering the formula—"To Nârâyaṇa?"—XI. 2. 34-36 (Kavi).

इष्टं दत्तं तपो जप्त्वं वृत्तं यच्चात्मनः प्रियम् ।
दारान् गृहान्सुतान् प्राणान्यत्परस्मै निवेदनम् ॥ ७७ ॥

(११ । ३ । २८ प्रबुद्धः)

एतदेव प्रपंचयति । इष्टमिति इष्टं यागः दत्तमित्यादि भावे निष्ठा वृत्तं सदाचारः । आत्मनः प्रियं गन्धपुष्पादिदारादीनप्यालक्ष्य परस्मै परमेश्वराय निवेदनं तत्सेवकतया समर्पणं यत् तच्छिक्षेदिति शेषः । तस्मादेवं भूतया भक्त्या ज्ञानं स्यादेवेति न किंचिदनुपपन्नमिति भावः ॥ ७७ ॥

77. One should learn to consign all desirable objects, all gifts of charity, penances, silent repetition of the divine mantras, good deeds and also that which is dear to oneself,—wife, children, houses, even life—to God.—XI. 3. 28 (Prabhuddha).

भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्य्ययोऽस्मृतिः ।
तन्माययातो बुध आ भजेत्तं भक्त्यैकयेशं गुरुदेवतात्मा ॥ ७८ ॥

(११ । २ । ३७ कविः)

अत्र युक्तिमाह । भयमिति । यतो भयं संसाररूपं तन्मायातो न भवेत् अतो बुद्धो बुद्धिमान् तमेव भजेत ननु भयं देहाभिनिवेशतो भवति स च देहोहंकारतः स च स्वरूपास्मरणात् किमत्र तस्य माया करोति अत आह । ईशादपेतस्येति ईशाविमुखस्य तन्मायया अस्मृतिः भगवतः स्वरूपास्फूर्तिः ततो विपर्य्ययो देहोस्मीति ततो द्वितीयाभिनिवेशाद् भयं भवति एवंहि प्रसिद्धं लौकिकीष्वपि मायासु । तदुक्तं भगवता । दैवी ह्येषेति । दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते । इत्येकया भक्त्या अव्यभिचारिण्या भजेत किंच गुरु देवतात्मा ईश्वरश्च आत्मा प्रेष्ठश्च यस्य यथा दृष्टिः सन्नित्यर्थः । तस्मात्साधूक्तं ये वै भगवतेति भावः ॥ ७८ ॥

78. Man has to fear from his false perception of duality. One who is drawn away from God holds either the false idea of identity with the body or is forgetful of and does not care to enquire into his true nature; and this is due to the illusive power of the Lord. Therefore man should serve the Lord with devotion, believing in the superiority of his *Guru*; nay, in the Guru's very divinity.—XI. 2. 37 (Kavi).

Note.—भयं द्वितीयात् is only an ill-concealed reproduction of the very well-known and oft quoted *Śruti* द्वितीयाद्वै भयं भवति (Bṛihadâraṇyaka, I. 4.2). But while the Vedânti will prescribe the panacea of knowledge contained in the "Great Texts" of the Veda, such as सर्वं खल्विदं ब्रह्म and तत्त्वमसि and several others, all of which declare that there is only one and no second to fear, the school of devotion teaches that this false fear from which man suffers, as if it were real, is dispelled by prayerful devotion to the Supreme. God has created

5

this illusion of duality and He alone can remove it by imparting to this enquiry the true nature of Ma's relation with God and God's nature. This remedy is safer and speedier in its action.

त्वां सेवतां सुरकृताबहवोन्तराया:स्वौकोविलंघ्यपरमं व्रजतां पदन्ते ।
नान्यस्य बर्हिषि बलीन् ददतः स्वभागान् धत्ते पदं त्वमविता यदि
विघ्नमूर्द्धि ॥७६॥

(११ । ४ । १० कामादयः)

यदुक्तं न प्रमाद्येत तदुपलक्षणं भक्तास्तु विघ्नहेतूनेवाभिभवंतीत्यत्र कामादिवचनमुदाहरति त्वामिति । त्वां सेवतां सेवमानानां सुरैरिंद्रादिभिः कृता बहवोन्तराया विघ्ना भवन्ति कुतः स्वौकः स्थानं स्वर्गमतिक्रम्य परमं तव स्थानमनुव्रजतां नान्यस्य त्वामसेवमानस्य यज्ञादिपरस्यविघ्ना न भवन्तीत्यर्थः कुतः बर्हिषि यज्ञे स्वभागान् करान् कृषिकरा इव राज्ञे द्रादिभ्यः ददतः प्रयच्छतः तर्हि तत्किं मद्भक्तो विघ्नैर्भ्रश्येत न यदि त्वं अविता तदा विघ्नमूर्द्धि पदं धत्ते यदीति निश्चये यतस्त्वं सर्वस्याधीश्वरः अविता रक्षकः अतोसौ विघ्नानां मूर्ध्नि पदमघ्रिं धत्ते मोक्षार्थे अन्यो मार्गः विघ्नदूषित एव भक्तिस्तु अप्रतिहता ॥ ७९ ॥

79. Those who give themselves up to thy devotion have to encounter many obstacles thrown on their way by the lesser gods because the devotees aspire to transcend the abode of the gods in order to reach the highest place that is thine. But these obstacles are not raised against him who pays to the gods their portions of sacrificial offerings. Thy devotee, however, kicks away all obstacles, having thee for his protector.—XII. 4. 10 (Kâma.)

Note.—Numberless instances of interference by the gods to spoil the efforts of ambitious mortals to gain high seats in heaven are narrated in the *Purâṇas*. In mundane affairs, the same clashing of interests leads to opposition on the part of vested interests against the admission into their ranks of those who are considered inferior owing to race, colour, or creed. "History repeats itself" or to state more correctly, mythology joins hands with history in mutual exposition of policy and events affecting the interests of lower and higher spheres. Notwithstanding the attractiveness of comparison it is not desirable to enter into current politics for illustration. Enough has been noted here to suggest the details of the comparison.

मुखबाहूरूपादेभ्यः पुरुषस्याश्रमैः सह ।
चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः पृथक् ॥ ८० ॥
य एवं पुरुषं साक्षादात्मप्रभवमीश्वरम् ।
न भजंत्यवजानंति स्थानभ्रष्टा पतन्त्यधः ॥ ८१ ॥

(११ । ५ । २-३ चमसः)

एवं भक्तानां अभितः प्राप्तिमुक्त्वा अभक्तानामधोगतिमाह द्वाभ्याम् । मुखादित्यनेन गुणैः सत्त्वेन विप्रः सत्त्वरजोभ्यां क्षत्रियः रजस्तमाभ्यां वैश्यः तमसा शूद्र इति । एषां मध्ये अज्ञात्वा न भजन्ति ये ये च ज्ञात्वाप्यवजानन्ति ते अधः पतन्ति अत्राज्ञानात् संसारनिवृत्तिर्नास्तीत्येव अधःपातः अवजानतान्तु महानरकपात इति । आत्मनः प्रभवो जन्म यस्मादभक्ता गुरुद्रोहिण इतिभावः । ईश्वरं पोषकं स्वामिनं तदभक्ताः कृतघ्ना इति भावः स्थानाद्वर्णाश्रमाद् भ्रष्टाः स्वधर्मस्था अपि अभक्ता एवेति भावः ॥८०–८१॥

80-81. The four classes—Brâhman, Kṣattrya, Vaiśya and Śûdra—together with the four stages of life, have been produced from the mouth, arms, thighs, and feet of the Supreme Being. Their difference is due to their constituent qualities which vary in their formation. Whoever among these classes and orders do not attach themselves to the service of the Lord, their maker, either because of their ignorance or because they are unmindful, are hurled down below.—XI. 5. 2-3 (Chamasa).

घोरे कलियुगे प्राप्ते सर्वधर्म्मविवर्जिते ।
वासुदेवपरा मर्त्यास्ते कृतार्था न संशयः ॥ ८२ ॥
संसारकूपपतितं विषयैर्मुषितं क्षणम् ।
ग्रस्तं कालाहिनात्मानं कोऽन्यस्त्रातुमिहेश्वरः ॥ ८३ ॥

(११ । ८ । ४१—४२ पिङ्गलः)

विशेषतस्तु कलौ भगवता एव कृतार्था इत्याह घोरेति । कालवशेन सर्वे स्वधर्मभ्रष्टा अपि यदि केचन वासुदेवपराः एतदेव स्पष्टयति संसारेति । आत्मानं जीवं अन्यो भगवतः कलौ ईश्वरः प्रभुः ननु विषयानां भुज्यत्वात् कथं तन्मुषितेक्षणो रक्षणीयः उत्तरोत्तरभक्त्येत्यत्र भगवद्वचनमाह ॥ ८२–८३ ॥

82-83. In the terrible Kali Yuga men will forsake all religious rites, ceremonies and observances. They who are given to the devotion of Vâsudeva are assured of their salvation. Who else than Vâsudeva can save men who, blinded by the attractions of pleasures, have fallen in the deep well of worldly life and then devoured by that python, Time?—XI. 8. 41-42 (Pingalâ).

बाध्यमानोपि मद्भक्तो विषयैरजितेंद्रियः ।
प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥ ८४ ॥

(११ । १४ । १८ श्रीकृष्णः)

बाध्यमानेपीति। प्रगल्भया समर्थया बाध्यमानोपि आकृष्यमाणोपि यतः अजितेंद्रियः । अजितेंद्रियोपि मद्भक्तः तरति किं पुनः परम भक्त इति भावः ॥ ८४ ॥

84. My votaries, though attracted by pleasures and unable to control their senses, do not succumb to them by virtue of their strong devotion.—XI. 14. 18 (Kṛiṣṇa).

पुंश्चल्यापहृतं चित्तं कोन्यो मोचयितुं क्षमः ।
आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥ ८५ ॥

(११ । २६ । १५ ऐलः)

यः स्त्रैणमपि मोचयति तस्य विषयान्तरलुब्धमोचनमीषत्करमित्याह । पुरूरवो वाक्येन पूंश्चल्येति । पुंश्चल्या असाध्व्येकरूपया स्त्रिया । यदाह स्थानं नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः । तेन नारद नारीणां सतीत्वमुपजायते ॥ भगवन्तं विना कोऽन्यं क्षम इत्यर्थः । यतः । अधोक्षजं अधः कृतं अक्षजं इंद्रियविषयसुखं येन जितेंद्रियमिति यावत् एतत् कुतः यतो आत्मारामः । योगिभ्यो विशेषमाह । ईश्वरं सर्वनियंतारम् ॥ ८५ ॥

85. Who else than the Lord Viṣṇu—the great controller of senses, firmly fixed in his meditation of Self—who else can restore the heart that has been stolen by a seductive harlot?—XI. 26. 15 (Aila).

Note.—This was spoken by Pururavas when his own eyes were opened and he had realised that he was the victim of the charms of *Urvaśî*, the most beautiful *Perî* of Indra's Court. Their love forms the subject of the poet Kalidâsa's beautiful play called the "Vikramorvaśî."

भक्त्योद्धवानपायिन्या सर्वलोकमहेश्वरम् ।
सर्वोत्पत्त्यप्ययं ब्रह्म कारणं मोपयाति सः ॥ ८६ ॥

(११ । १८ । ४५ श्रीकृष्णः)

तस्माद्भगवद्भक्तिरेव भगवत्प्राप्त्युपायः इत्यत्र भगवद्वचनमाह । भक्त्योद्धवेति अनपायिन्या अव्यभिचारिण्या सर्वलोकमहेश्वरं इति नियंतृत्वेन स्थितिकारणत्वं दर्शितं सर्वेषां उत्पत्तिः अप्ययो विनाशश्च यस्मात् । कुतः ब्रह्मणोपि कारणं वेदस्य वा मा माम् । अतएव तत्कारणमाब्रह्मस्वरूपं वैकुंठाभिनिवासिनम् । यद्वा ब्रह्मणो वेदस्य कारणं मां उपयाति सामीप्येन प्राप्नोति ॥ ८६ ॥

86. It is by constant devotion, O Uddhava, that one reaches me, who am Brahmâ, the First Cause, the Great Lord of all the world, the Creator and Destroyer.—XI. 18. 45 (Kṛiṣṇâ).

Note.—Some commentators make ब्रह्मकारणं one compound word and explain it as the "Source of the Vedas."

यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात् ।
तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥ ८७ ॥
न साधयति मां योगो न सांख्यं धर्म्म उद्धव ।
न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥ ८८ ॥

भक्त्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सताम् ।
भक्तिः पुनाति मन्निष्ठा श्वपाकानपि संभवात् ॥ ८९ ॥
(११ । १४ । १९–२१ श्रीकृष्णः)

किंच भक्तस्य प्रायश्चित्तान्तरापेक्षापि नास्तीत्याह यथेति । पाकाद्यर्थं प्रज्वलितो वह्निः यथा काष्ठानि भस्मीकरोति तथा रागादिवासनापि कथंचित् मद्विषया सती भक्तिः ॥ ८७ ॥

समस्तपापानीति । भगवानपि स्वभक्तिमहिमाश्चर्येण संबोधयति । अहो उद्धवेति अत एवंभूतं श्रेयो नास्त्यन्यदित्याह न साधयतीति । न साधयति न वशीकरोति यथा भक्तिः साधयति अतएव ऊर्जिता योगादिभ्य उत्कृष्टाः ॥ ८८ ॥

सर्वपावनत्वाच्चोर्जितेत्याह भक्त्येति श्रद्धया भक्तिः तया । संभवात् जातिदोषादपि यत्र मद्भक्तो जातिचाण्डालत्वं जहाति तत्र कर्मचाण्डालत्वं जहातीति वाच्यम् ॥ ८९ ॥

87-89. As the fire with its briskly kindled flames reduces fuel to ashes so does, O Uddhava, devotion to me consume all sins. Neither Yoga (Karma-yoga) nor Sāṅkhya (Jñāna-yoga), nor the practice of ordinances (Vedic ritualistic rites), nor recitation of the Vedas, performance of penances, nor deeds of charity wins me so much, O Uddhava, as does devotion which is superior to all. Only by one pointed devotion and faith am I won; I who am the very loved life of the saints. Devotion to me sanctifies even the feeder on dog's flesh (the lowest of the social strata) and purifies him of the stain of his birth and vocation.—XI. 14. 19-21 Krisna.

Note.—Instances of members of the most "depressed" classes having been elevated into the rank of saints, occur in the religious, especially Vaiṣṇava, literature of the Hindus.

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता ।
मद्भक्त्या ये तमात्मानं न सम्यक् प्रपुनाति हि ॥ ९० ॥
(११ । १४ । २२ श्रीकृष्णः)

भक्त्यभावे अन्यत्साधनं स्वनुष्ठितमपि व्यर्थमित्याह द्वाभ्याम् । धर्मोत्यनेन विद्या उपासना आत्मविद्या वा आत्मानं अन्तःकरणं पुनाति नतु सम्यक् सावशेषमित्यर्थः ॥ ९० ॥

90. The religion of truth speaking and of the practice of compassion, the learning that is associated with asceticism and penance—these do not sanctify the man who is devoid of my devotion.—XI. 14. 22 Krisna.

Note.—This may be a hit against the atheistic Bauddhas and Jains whose systems of religion differ so much in essentials from theistic Bhāgavatas.

कथं विना रोमहर्षं द्रवता चेतसा विना ।
विनानंदाश्रुकलया शुद्ध्येद्भक्त्या विनाशयः ॥ ९१ ॥

वाग्गद्गदा द्रवते यस्य चित्तं हसत्यभीक्ष्णं रुदति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥९२॥

(११ । १४ । २३–२४ श्रीकृष्णः)

प्रसंगाद्भक्तलिंगं दर्शयन्नेतदेव निर्द्धारयितुमाह कथमिति। रोमहर्षादिकं विना कथं भक्तिर्गम्यते भक्त्या च विना कथमाशयः शुद्ध्येत् ॥ ९१ ॥

एतादृशी मद्भक्तिस्त्वाशयं पुनातीति किं वाच्यं यतो गद्गदवागादिलक्षणो मद्भक्तियुक्तः सर्वलोकं पुनातीत्याह ।

वाग्गदगदेति । वाग्गदगदा प्रेमभरेण चित्ताद्रवस्तत्तन्महामहिमश्रवणेन स्वतन्त्रोपि भक्तिपराधीन इति हसति । एतावंतं कालं तत्सेवां विना वंचितोस्मीति रोदिति । अथ जितं जितमिति गायति नृत्यति च विलज्जत्वं सर्वत्र बोद्धव्यम् ॥ ९२ ॥

91-92. How can the soul be purified without the devotional emotions, without the pleasurable sensation of horripilation, the melting of the heart, the flow of tears of joy. Lost in my devotion, my votary has his heart melted and his speech choked (with emotion); he sometimes weeps and laughs excessively. Such a man of devotion sanctifies the world.—XI. 14. 23-24 Krisna.

Note.—Such ecstatic states of the body and mind are the accompaniments of heart-felt devotion to God.

यथाग्निना हेममलं जहाति ध्मातं पुनः स्वं भजते च रूपम् ।
आत्मा तु कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥९३॥

(११ । १४ । २५ श्रीकृष्णः)

अपिच न भक्त्यैव आत्मशुद्धिः नान्यत इति स दृष्टान्तमाह यथाग्निनेति । यथाग्निना ध्मातं तापितमेव हेम सुवर्णं अन्तर्मलं जहाति न क्षालनादिभिः स्वं निजं रूपं च भजते कर्मानुशयं कर्मवासनाम् । मां भजते मद्रूपतामापद्यते ॥ ९३ ॥

93. Just as gold, heated by fire, leaves off its dross and regains its own appearance, so is the human soul cleared of its Kârmic impurities by the application of devotion and attains to me (by regaining the purity that is mine).—XI. 14. 25 Krisna.

Note.—The oneness in nature of the human and divine spirit is clearly laid down here. The ultimate union is the *summum bonum* of the devotee.

वरमेकं वृणोथापि पूर्णात्कामाभिवर्षणात ।
भगवत्युत्तमा भक्तिस्तत्परेषु तथा त्वयि ॥ ९४ ॥

(१२ । १० । ३४ मार्कण्डेयः)

एवं भगवद्वचनमुपसंहृत्य विशेभक्तिरेव प्रार्थ्यते इत्यत्र मार्कण्डेयवचनमुदाहरति । विश्वेशं प्रति वरमेकमिति पूर्णात् कामाभिवर्षणात् सर्वदातुः त्वत्तो विश्वेश्वरात् । त्वयि च वैष्णवत्वात् । तत्परेषु भगवद्भक्तेषु साक्षात्परंपरया वा भगवत्संबंधिवरत्वेन

एकवरत्वं द्रष्टव्यम् । यद्वा भगवत्युत्तमा भक्तिरित्येको वरः । तद्भक्तेषु त्वयि चेति वरद्वयम् तस्मात्साधूक्तं सर्वसाधनश्रेष्ठा भक्तिरिति ॥ ९४ ॥

94. I solicit one boon of thee—who showerest all blessings—the boon of devotion to the Lord, to his devotees and to thee.—XII. 10. 34 (Mârkandeya to Viśveśvara).

तथापरे चात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ॥९५॥
(३ । ५ । ४५ देवाः)

ननु बहुषु मोक्षोपायेषु सत्सु कथं भक्तिरेव गरीयसीत्याशंक्य महदादिदेववाक्यमुदाहरति । तथेति तथा परे योगिनोपि त्वामेव विशन्ति । आत्मनो मनसा समाधिः संयमः स एव योगः तद्बलेन तन्निष्ठया प्रकृतिं मायां जित्वा बलिष्ठां दुर्जयाम् । तर्हि को विशेष इत्यत्र आह । तेषां योगिनां भक्त्या विना निष्फलो योगाभ्यासः उभयकरणे च गौरवं भक्तिस्तु निरपेक्षसाधनमिति भावः ॥ ९५ ॥

95. Other patient toilers by means of the power of the control of their mind, subduing the mighty Prakṛiti, become absorbed in thee. They can obtain the same result with little labour if they choose the path of devotion.—III. 5. 45 (Devas).

Note.—Prakṛiti=Nature of the Sâṅkhya philosophy or Mâyâ of the Vedânta and of the Bhâgavatas—that illusory power that is inherent in Brahma to which is attributed the manifestations we call the world and its phenomena.

अह्न्यापृतार्तकरणा निशि निःशयाना नाना मनोरथधिया क्षणभग्ननिद्राः ।
दैवाहतार्थरचना मुनयोपि देव युष्मत्प्रसंगविमुखा इह संसरंति ॥ ९६ ॥
(३ । ९ । १० ब्रह्मा)

तर्हि सर्वे भगवद्भक्तिमेव किमिति न कुर्वंति इत्याशंक्य विषयिनामभजनकारणं वक्तुं ब्रह्मवचनमाह । अह्न्येति अह्नि आपृतानि व्यापृतानि च आर्तानि निक्लिष्टानि करणानींद्रियाणि येषां रात्रौ विषयसुखलवोपि नास्ति । यतो निःशयानाः नाना मनोरथधिया स्वप्नदर्शनेन च क्षणे क्षणे भग्ननिद्राः दैवेनाहताः सर्वतः प्रतिहता अर्थरचना अर्थोद्यमो येषां अतएव युष्मद्भजनविमुखाः अतएव संसारिणो भवंति मुनयोपि बहुशास्त्रमननशीला अपि ॥ ९६ ॥

96. All through the day,—busy and troubled with many occupations; at night their sleep disturbed by dreams of various things that formed the object of their hopes, their desires and self-seeking activities being thwarted by fate—all such as have turned their face from thee are doomed to repeated births and deaths even if they are *Munis* (learned and deep-thinking philosophers).—III. 9. 10 (Brahmâ).

Note.—मुनयः शास्त्रेषु मननशीला अपि According to commentators it means learned men constantly occupied with the study of the *Śâstras*.

येभ्यर्थितामपि च नो नृगतिं प्रपन्ना ज्ञानं च तत्त्वविषयं सह धर्म यत्र ।
नाराधनं भगवतो वितरन्त्यमुष्य संमोहिता विततया वत मायया ते ॥९७॥

(३ । १५ । २४ ब्रह्मा)

अथ मुमुक्षुसाधारणहेतुं वक्तुं देववचनमाह येभ्यर्थितामिति । नोऽस्माभिः ब्रह्मादिभिरर्थितां नृगतिं मनुष्यजातिं प्रपन्नाः प्राप्ताः सन्तो हरेराराधनं भक्तिं न कुर्वंति कीदृशीं नृगतिं यत्र यस्यां धर्मसहितं तत्त्वज्ञानं भवति । तदुभयसाधकत्वात् ते अमुष्य भवतो विस्तृतया मायया संमोहिता वर्तेति खेदे ॥ ९७ ॥

97. They who have been blessed with humanity (human incarnation) which is a privilege hankered after by us, in which one may acquire knowledge of the essentials and practice of religion, they, alas! are deluded by the Illusory Power of the Lord if they do not betake themselves to the path of devotion.—III. 15. 24 (Brahmâ).

Note.—In more than one place it has been declared that the earth being *Karma Bhûmi* —the field of action—even the Devas wish to be born as men to acquire those spiritual blessings which are the birth-right of man.

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो योगेश्वरैरपि दुरत्यययोगमायः ।
क्षेमं विधास्यति स नो भगवांस्त्र्यधीशस्तत्रास्मदीयविमृशेन कियानिहार्थः ९८

(३ । १६ । ३५ ब्रह्मा)

नन्वेवं भक्त्या विना माया न जीर्यते तया मुग्धानां भक्तिर्दुर्लभेति कथं निस्तारः भगवत्कृपयेत्यत्र ब्रह्मवचनमाह । विश्वस्येति । त्र्यधीशः त्रयाणां गुणानामधीशः विमृशेन विचारेण ॥ ९८ ॥

98. He who is the First Cause of the Universe,—its Creator, Preserver and Destroyer, whose illusory power cannot be subjugated by great Yogîs—He, the controller of the three qualities, will adopt means for our well-being. What is the good of troubling ourselves with these cares?—III. 16. 35 (Brahmâ).

यदा यस्यानुगृह्णाति भगवानात्मभावितः ।
स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ ९९ ॥

(४ । २९ । ४६ नारदः)

एवं भगवदनुग्रहं प्रार्थयमानं त्यक्ताभिमानं भगवान् कदाचिदनुगृह्णाति यतो भक्तिर्भवतीत्याह । यदेति । यस्यायं अनुगृह्णाति अनुग्रहे हेतुः आत्मनि मनसि सर्वकर्तृत्वेन भावितः सन् तदा लोके लोकव्यवहारे वेदे च कर्म्मव्यवहारे निष्ठिताम् । मतिं त्यजति एवंविधस्तत्कृपया सर्वं विहाय श्रवणादिना तं भजत इति भावः ॥ ९९ ॥

99. Whenever He shows His grace on any one, that votary being inspired by Him, gives up his worldly pursuits as well as the ritualistic observances of the Vedas.—IV. 29. 46 (Nârada).

Note.—Such a one, favoured by His grace, follows the Bhâgavata Dharma of exclusive devotion to the Lord.

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन्विबुधांश्च यः स्वपूर्णः ।
न भजति निजभृत्यवर्गतंत्रः कथममुमुद्विसृजेत्पुमान् कृतज्ञः ॥१००॥
(४ । ३१ । २२ नारदः)

एवं प्रसंगमुपसंहृत्य भगवतो भक्तवश्यतां दर्शयन् अवश्यभजनीयतामाह । श्रियमिति अनुचरतीमनुवर्तमानां श्रियं तदर्थिनः सकामान् द्विपदपतीन् नरेन्द्रान् विबुधान् देवानपि यो न भजति नानुवर्तते यतः स्वेनैव पूर्णः । तथापि निजभृत्यवर्गतंत्र स्वभक्तगोष्ठ्यधीनो यस्तममुं । अयं भावः । पत्नीत्वेन श्रियं राजत्वेन राज्ञः देवत्वेन देवान्न भजते अनुचरत्वेनतु सर्वानेव भजत इति भगवतो भक्तवश्यतां प्रपंचयन्नेव एतादृशभक्तेर्दुर्लभत्वं दर्शयितुं श्रीशुकवचनमाह ॥ १०० ॥

100. Perfect in the fullness of His own Self, He does not flatter Lakṣmî, who is in His service in constant attendance, nor her followers, the sovereigns of the earth and heavens. He prefers the devotion of his saints. How can they forsake Him, they who appreciate His grace ?—IV. 31. 22 (Nârada).

राजन्पतिर्गुरुरलं भवतां यदूनां दैवं प्रियः कुलपतिः क्व च किंकरो वः ।
अस्त्वेवमंग भजतां भगवान्मुकुन्दो मुक्तिं ददाति कर्हिचित्स्म न भक्तियोगम् १०१
(५ । ६ । १८ शुकः)

राजन्निति । राजन् परीक्षितपतिः प्रभुर्गुरुर्हितोपदेष्टा भवतां पाण्डवानां यदूनां दैवमाराध्यः मुक्तिं ददाति परंतु प्रेमसहितं भक्तियोगं न ददाति तत्कृपां विना साधनान्तरैरपि भक्तिर्दुर्लभेति भावः ॥ १०१ ॥

101. O King Parikṣît, Kriṣṇa is your Lord and Saviour and of the Yâdavas also. He is your well-wisher, your tutelary deity, the chief of his clan. At times, He is also your servant (acting as a charioteer and serving in other capacities). All these relations he bears to his devotees He may also dispense Mukti but rarely Bhakti.—V. 6. 18 (Śuka).

सध्रीचीनो ह्ययं लोके पंथाः क्षेमो ऽकुतोभयः ।
सुशीलाः साधवो यत्र नारायणपरायणाः ॥ १०२ ॥
(६ । १ । १७ शुकः)

तस्मात्पर्यवसितमाह । सध्रीचीनेति । अयं पंथाः विष्णुभक्तिमार्गः । सध्रीचीनत्वे हेतुः क्षेमः नाशरहितः यतः अकुतोभयः । यत्र यस्मिन् पथि वर्तत इति शेषः नारायणपरायणाः न तु सकामाः ॥ १०२ ॥

102. The path of devotion is excellent because it is attended with welfare and there is no fear arising out of it. In this path will be met well-behaved and benevolent devotees of Nârâyaṇa.—VI. 1. 17 (Śuka).

ते देवसिद्धपरिगीतपवित्रगाथा ये साधवः समदृशो भगवत्प्रपन्नाः ।
तन्नोपसीदत हरेर्गदयाभिगुप्तान्नैषां वयं च न वयः प्रभवाम दण्डे ॥१०३॥

(६ । ३ । २७ यमः)

अकुतोभयत्वमेव दर्शयितुं यमवाक्यमाह । ते देवेति ये भगवन्तं प्रपन्नाः ते देवैः सिद्धैश्च परिगीतपवित्रगाथावर्णितपवित्रगाथाः । अतस्तन्नोपसीदत तत्समीपमपि न गच्छत वयः कालोपि न प्रभवति । यत्र यमकालाभ्यामपि न भयं तत्र कुतोऽन्यस्मादित्यकुतोभयत्वम् ॥ १०३ ॥

103. The saints who have resigned themselves to the Lord, who have no likes or dislikes, are glorified in the songs of gods and demigods. Do not go near them. They are protected by the mace of Nârâyana. Neither I nor Kala (Time) can exercise any authority over them.—VI. 3. 27 (Yama to his Myrmidons).

न तस्य कश्चिद्दयितः सुहृत्तमो न वा प्रियो द्वेष्य उपेक्ष्य एव च ।
तथापि भक्तान् भजते यथा तथा सुरद्रुमो यद्वदुपाश्रितोर्थदः ॥ १०४ ॥

(१० । ३८ । २२ अक्रूरः)

ननु भक्तानेव रक्षतीति भगवतो वैषम्यं नेत्याह । न तस्येति दयितो वल्लभः सुहृत् निरपेक्षोपकारकः प्रियः सखा द्वेष्यः शत्रु उपेक्ष्य उदासीनश्च यद्यपि तस्य कोपि नास्ति समत्वात्तथापि स्वभावात् यद्वत्सुरद्रुम उपासितस्यैवार्थं ददाति तथा भक्तान् भजते अनुगृह्णाति यथा यथावत् ॥ १०४ ॥

104. No one is dearly loved of Him nor is any one a very intimate friend. Nor is any one unloved or is an object of hatred or is negligible. Yet he rewards his devotees according to their advances. Just as the Tree of Paradise grants the prayers of those who seek refuge under it and beseech it to grant a boon.—X. 38. 22 (Akrûra).

केवलेन हि भावेन गोप्यो गावो नगा मृगाः ।
येन्ये मूढधियो नागाः सिद्धा मामीयुरंजसा ॥ १०५ ॥

(११ । १२ । ८ श्रीकृष्णः)

भक्तान् भजत इत्यत्र भगवद्वचनं प्रमाणयति । केवलेनैवेति । सत्संगलब्धेन केवलेनैव भावेन प्रीत्या नगाः यमलार्जुनादयः नागाः कालिया इति । यद्वा तदानीं तृणतरुलता गुल्मादीनामपि भगवति भावो गम्यते । तदुक्तं भगवतैव । अहो अमी देव वरामरार्चितं पादांबुजं ते सुमनः फलार्हणम् । नमंत्युपादाय शिखाभिरात्मनस्तमोपहत्यै तनुजन्मयत्कृते (भा० । १० । १५ । ५) । अहो अमीत्यनेन सिद्धाः कृतार्थाः सन्तः ईयुः प्रापुः तस्मात्साधूक्तं तेषां श्रमः स्यान्नतु सेवया तइत्याह ॥ १०५ ॥

105. It was only by their affection that the milkmaids, cows, trees, beasts and reptiles and things of lesser intelligence reached me and were happy.—XI. 12. 8 (Sri Krishna).

भजंति ये विष्णुमनन्यचेतसस्तथैव तत्कर्मपरायणा नराः ।
विनष्टरागादिविमत्सरा नरास्तरंति संसारसमुद्रमाश्रमम् ॥ १०६॥
नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरंजनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥ १०७॥

(१ । ५ । १२ नारदः)

तथैवानन्यचेतसः तेनैव तदर्पणार्थं श्रौतं स्मार्तं च कर्म कुर्वंतीति तत्कर्मपरायणाः । अतएव विनष्टरागादिदोषाः अत एव विमत्सराः आश्रमं संन्यासयोगादिपरिश्रमं विनापि ॥ १०६ ॥

किंच भक्तिहीनं कर्म बन्धनमेवेति कैमुतिकन्यायेनाह । नैष्कर्म्यमपीति । निष्कर्म ब्रह्म तदेककरणत्वात् । निष्कर्मतारूपं नैष्कर्म्यम् । अज्यतेनेनेत्यंजनं उपाधिः तन्निवर्तकं निरंजनं एवं भूतमपि ज्ञानं अच्युते भावो भक्तिः तद्वर्जितं चेत् अलमत्यर्थं न शोभते सम्यगपरोक्षाय न कल्पत इत्यर्थः। यद्वा ज्ञानमलं तन्नैष्कर्म्यं अथवा अलं महद्ज्ञानं तथा शश्वत् साधनकाले फलपाके अभद्रं दुःखं रूपं च यत् काम्यं कर्म यदप्यकारणमकाम्यं तच्चेति चकारस्यान्वयः । तदपि कर्म्म । ईश्वरेनार्पितं चेत् कुतः पुनः शोभते बहिर्मुखत्वे न सत्वशोधकत्वाभावात् । एतावता निरपेक्षसाधनत्वादिना भक्तिर्गरीयसीत्युक्तं सिद्धेर्मोक्षादपि गरीयस्त्वं द्रढयति ॥ १०७ ॥

106-107. They who devote themselves in the service of the Lord with a single-mindedness, and they who intently perform sacrifices as enjoined in the Śruti and Smṛiti, they who have got rid of their passions and are devoid of hatred,—they very easily cross over the troublous sea of life. The path of knowledge of the Absolute Brahma, void of the emotional devotion of Visṇu, lacks in attractiveness. Much less is that path excellent, where works are performed with a selfish object in view or which, if performed with no selfish end, is not consecrated to God.—I. 5. 12 (Nârada).

आत्मारामाश्च मुनयो निर्ग्रंथा अप्युरुक्रमे ।
कुर्वंत्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥ १०८ ॥

(१ । ७ । १० सूतः)

आत्मारामेति । निर्ग्रंथा ग्रंथेभ्यो निर्गताः । तदुक्तं गीतासु । यदा ते मोहकलिलं इत्यनेन यद्वा ग्रंथिरेव ग्रंथः निवृत्तहृदयग्रंथय इत्यर्थः । ननु मुक्तानां किं भक्त्येत्यादि सर्वाक्षेप परिहारार्थमाह इत्थंभूतगुण इति वस्तुस्वभाव एव तथा तद्विवेकी तव भक्तिमेवाश्रयति इति भावः ॥ १०८ ॥

108. Munis, who repose in Self, who have no bonds of the world, serve the mighty Lord with an unselfish devotion. So great is the attractive excellence of *Hari*.—I. 7. 10 (Sûta).

Note.—This is a very popular quotation from the *Bhâgavata* in the lips of learned Vaiṣṇavas in support of *Bhakti Mârga* (the path of devotion), which commends itself even to Jivanmuktas.

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा समंजस त्वा विरहय्य कांक्षे ॥१०६॥
(६।११।२५ वृत्रः)

एवं पुरुषार्थेभ्यो भक्तिरुत्तमेत्याशयेन वृत्रासुरवचनमुदाहरति । न नाकपृष्ठमिति नाकपृष्ठं ध्रुवपदं ब्रह्मलेाकादिकं च हेसमंजस निखिलसैाभाग्यनिधे त्वा त्वां विरहय्य पृथक् कृत्वा भक्तिं हित्वा अन्यन्नेच्छामि ॥ १०९ ॥

109. I have no desire for (Indra's) heaven, nor for the position of Brahmâ; nor for the sovereignty of all the worlds including the nether regions, nor for freedom from re-incarnations. Nor do I desire the powers of Yoga if, O blessed Lord, these involve abandonment Thee.—VI. 11. 25 (Vṛitra).

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।
न ज्ञानं न च वैराग्यं प्रायः श्रेयो भविष्यति ॥ ११० ॥
यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।
योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ १११ ॥
तत्सर्वं भक्तियोगेन मद्भक्तो लभतेऽञ्जसा ।
स्वर्गापवर्गौ मद्धाम कथंचिद्यदि वांच्छति ॥ ११२ ॥
न किंचित्साधवो धीरा भक्त्या ह्येकांतिनो मम ।
वांछन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥ ११३ ॥
नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।
तस्मान्निराशिषो भक्तिर्निरपेक्ष्यस्य मे भवेत् ॥ ११४ ॥
न मय्येकांतभक्तानां गुणदोषोद्भवा गुणाः ।
साधूनां समचित्तानां बुद्धेः परमुपेयुषीम् ॥ ११५ ॥
एवमेतान्मयादिष्टाननु तिष्ठंति ये पथः ।
क्षेमं विंदंति मत्स्थानं यद्ब्रह्म परमं विदुः ॥ ११६ ॥
(११।२०।३१—३७ श्रीकृष्ण)

तदत्र प्रकरणार्थं भगवद्वचनं प्रमाणयन्नुपसंहरत्यासमाप्तेः । तस्मादिति तदात्मनः मयि आत्मा चित्तं यस्य तस्य श्रेयः । श्रेयः साधनं वा ॥ ११० ॥

तत्र हेतुः । यत्कर्मभिरिति । इतरैस्तीर्थयात्रा व्रतादिभिः श्रेयोभिः श्रेयः साधनैर्यत् यद्भाव्यं सत्वशुद्ध्यादि तत्सर्वमिति ॥ १११ ॥

अंजसा अनायासेनैव । स्वर्गमपवर्गं च मद्धाम वैकुंठं लभत एव वांछा तु नैवास्तीति उक्तं यदि वांछति ॥ ११२ ॥

एतत्सहेतुकं स्पष्टयति न किंचिदिति धीमतः यतो मम एकांतिनः मय्येव प्रीति युक्ता अतो मया दत्तमपि न गृह्णाति किं च वक्तुन्न वांछतीत्यर्थः । अपुनर्भवं यत्कैवल्यम् ॥११३॥

आत्यन्तिकमपि कैवल्यं तदुपपादयति । नैरपेक्ष्यमिति नैरपेक्ष्यमेव परमुत्कृष्टं अनल्पकं महद् निःश्रेयसं फलम् । तत्साधनं वा प्राहुः मे भक्तिर्निराशिषः प्रार्थना कारणभूतापेक्षारहितस्य पुंसो भवेत् यद्वा मे निरपेक्षस्य या भक्तिः सा निराशिषो भवेदित्यर्थः ॥११४॥

अनेन च प्रकारेण सिद्धानां न गुणदोषा इति विरोधपरिहारमुपसंहरति । न मयीति गुणदोषैर्विहितप्रतिषिद्धैरुद्भवो येषां ते गुणाः पुण्यपापादयः । साधूनां निरस्तरागादीनां अतः समचित्तानां अतएव परमीश्वरं प्राप्तानां बुद्धेः परमुपेयुषाम् ॥ ११५ ॥

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविंदुप्रोन्मीलद्विवेकतैरमुक्तपरमहंस-
विष्णुपुरीग्रथितायां भागवतामृताब्धिलब्ध श्री भगवद्भक्तिरत्नावल्यां
प्रथमं विरचनम् ॥

तदेवमुपसंहरति भगवान् एवमिति मे पथः मत्प्राप्त्युपायाननुतिष्ठंति ये ते क्षेमं कालमायादिरहितं मम लोकं विंदंति यत्परमं ब्रह्म तच्च विदुः ॥ ११६ ॥

इति श्री भक्तिरत्नावल्यां टीकायां कान्तिमालायाम् प्रथमं विरचनम् ॥

110-116. Therefore to the Yogî, who is devoted to me with his heart wholly given to me, neither philosophical learning nor renunciation is, as a rule, of any good. Whatever may be acquired by activities, by asceticism, by learning, by renunciation, by Yoga, by charity, and by other auspicious acts--all these are speedily acquired by devotion to me, whether it be a place in heaven, or freedom from birth and death, or the attainment of the holy of holies, my abode. Those unswervingly devoted to me, patient and benevolent—they do not long for absolute exemption from birth and death, which I might give to them. Not to be beholden to anyone or to look for favour to anyone is said to be the greatest blessing. For this reason devotion to me is only obtained by one who does not look to anybody for favour, who does not cherish any fond desire. Merits and demerits arising out of the observance or non-observance of ordinances, do not affect my votaries who are saintly, impartial and above Mâyâ. Those who pursue the path I have ordained, attain the welfare and reach my abode and know Brahma.—XI. 20. 31-37 (Śrî Kṛiṣṇa).

Here ends the first string of the Necklace of the Jewels of Devotion collected from the ocean of Bhâgavata and strung by Viṣṇupurî, a *Paramahaṃsa Sanyâsî* of Tirhut.

THE SECOND STRING OF THE NECKLACE.

अथ द्वितीयं विरचनम् ॥

सतां प्रसंगान्मम वीर्यसंविदो भवंति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ १ ॥

(३ । २५ । २४ कपिलः)

अथ भगवद्भक्तिकारणं निरूप्यते । तत्र परमकृपालुश्रीनारायणकरुणाकल्पवल्लीफलं सत्संगः प्रधानमिति भागवताभिप्रायः । अतस्तमेव दर्शयितुं प्रथमं तावत् श्रीकपिलवचनमाह । सतामिति । वीर्यस्य सम्यग् वेदनं यासु ताः वीर्यसंविदः । हृत्कर्णयोः रसायनाः सुखदाः तासां जोषणात् सेवनात् । अपवर्गः अविद्यानिवृत्तिर्वर्त्म यस्मिन् । अविद्यानिवृत्त्या यः प्राप्यते इत्यर्थः । यद्वा मोक्षदो यस्तस्मिन् हरौ प्रथमं श्रद्धा ततो रतिस्ततो भक्तिः । अनुक्रमिष्यति क्रमेण भविष्यतीत्यर्थः । न केवलं प्रकृष्ट एव तथा किन्तु स्वल्पोपि सत्संगः ॥ १ ॥

1. The association with one another of good men gives rise to talks about me wherein occur narrations of my powerful deeds which are a soothing balm to their ears. Their hearing begets in them faith, affection and devotion successively—all leading to the path of *Mokṣa.*—III. 25. 24 (Kapila).

Note.—The first section treated the subject of *Bhakti* in a general way. This second section treats of the causes that generates *Bhakti.* The principal cause is the association with good men.

सत्सेवया दीर्घयापि जाता मयि दृढा मतिः ।
हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥ २ ॥

(१ । ६ । २४ श्रीकृष्णः)

भक्तिं दत्वा नारदं प्रति भगवदाकाशवाणीं दर्शयति । सत्सेवया इति । अदीर्घयापि सतां सेवया अवद्यं निंद्यं दासीप्रसूतत्वाल्लोकं देहं हित्वा मज्जनतां मत्पार्षदतां गंतासि मद्भक्तो भविष्यस्येव मत्पार्षदस्तु दिव्येन नारदरूपेण भविष्यसीति भावः ॥२॥

2. By the association with the good, even for a short time, men acquire strong faith in me. After release from this body of reproachful origin you will go to my abode.—I. 16. 24 (Kriṣṇa to Nârada).

Note.—Nârada, to whom the speech is addressed, was the son of a slave girl. His body thus bore the taint of that stigma.

तुलयाम लवेनापि न स्वर्गं न पुनर्भवम् ।

भगवत्संगिसंगस्य मर्त्यानां किमुताशिषः ॥ ३ ॥

(१ । १८ । १३ सूतः)

अतएव सत्संगः स्वर्गादिभ्योपि श्रेयानिति शौनकवाक्येनाह । तुलयामेति भगवत्संगिनो विष्णुभक्ताः तेषां संगस्य यो लवः अत्यल्पकालः तेनापि स्वर्ग्यं स्वर्गसुखं न तुलयाम । न समं पश्यामः न चापवर्गं संभावनायां लोट् । मर्त्यानां तुच्छाः आशिषो राज्याद्याः न तुलयामेति किमु वक्तव्यं तस्मात्सर्वतः सत्संगः श्रेयानिति भावः ॥ ३ ॥

3. We do not hold *Swarga* (the abode of the gods) nor *Mokṣa* (freedom from re-incarnations) as equal to the small fraction of the merit arising from association with the devotees of the Lord. Much less should one compare it with the small things after which men hanker, such as, kingly power here on the earth.—I. 18. 13 (the Ṛiṣis); also IV. 30. 34 (Prachetas).

यत्पादसंश्रया सूत मुनयः प्रशमायनाः ।

सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोनुसेवया ॥ ४ ॥

(१ । १ । १५ ऋषयः)

अत्र तद्वाक्येनैव हेतुमाह । यत्पादसंश्रया इति । यत्पादः यस्य भगवतश्चरणः संश्रयो येषां अतएव प्रशमः अयनं वर्त्म येषां ते मुनयः उपस्पृष्टाः सन्निधिमात्रेण सेविताः सद्यः पुनंति । भक्तिप्रतिबंधकं पापं नाशयंतीत्यर्थः स्वर्धुनी गंगा तस्या आपः तत्पादान्निःसृता ननु तत्रैव तिष्ठंति अतस्तत्संबंधेनैव पुनंत्योपि अनुसेवया पुनंति ननु सद्यः यतः सतां हृदि सर्वात्मना भगवान् वर्तत इति सतामुत्कर्षः तद्युक्तमुक्तं सत्सेवया दीर्घयापीति भावः ॥४॥

4. The *Munis*, O Suta, whose path is that of peace and who repose under the shelter of the feet of the Lord, at once purify those who go near them. Whereas the heavenly river (Gaṅgâ) purges the sins of those when its water comes in contact with heir bodies in ablution.—I. 1. 15 (Ṛiṣis).

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।

भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥ ५ ॥

(१ । २ । १८ सूतः)

सत्संगस्तु महता पुण्येन लभ्यते एवं सदा सत्संगस्य विष्णुभक्तिप्रदत्वे व्यतिरेक शंकापि नास्तीत्याह । सत्संगो विष्णुभक्तिं ददाति । नष्टप्रायेष्विति । अभक्तस्य स्वभावात्म्लेच्छादिशरीरारंभकं विद्यमानमपि अभद्रं पापं सत्संगे सति भक्तिप्रतिबंधकमित्य-

भिप्रेत्य प्रायग्रहणं भक्तिप्रतिबंधकेषु नष्टेष्वित्यर्थः । भागवतानां वैष्णवानां नित्यं सदा सेवया संगेन नैष्ठिकी निश्चला विक्षेपकाभावात् ॥ ५ ॥

5. When all obstacles are removed by serving the devotees of the Lord then arises firm Bhakti towards the Lord.—I. 2. 18. (Suta).

अहो वयं जन्मभृतोद्यहास्म वृद्धा नुवृत्त्यापिविलोमजाताः ।
दौष्कुल्यमाधिं विधुनोति शीघ्रं महत्तमानामभिधानयोगः ॥ ६ ॥

(१ । १८ । १८ सूतः)

सोयं सत्संगः अधमानपि उद्धरतीत्याह सूतवाक्येन। अहो वयमिति। अहो इत्याश्चर्ये ह इति हर्षे वयमिति श्लाघायां बहुवचनम्। प्रतिलोमजाऽपि अद्यजन्मभृतः सफलजन्मानः आत्मजाताः वृद्धानां भवताम्। अनुवृत्त्या आदरेण ज्ञानवृद्धः शुकस्तस्य सेवयेति वा यतो दुःकुलत्वं तन्निमित्तमाधिं पीडां महत्तमानां अभिधानयोगः लौकिकोपि संभाषणलक्षणसंबंधः विधुनोति अपनयति ॥ ६ ॥

6. Happy do I feel to-day that though the issue of mixed marriage (the mother in this case belonging to a caste higher than that of the father, the progeny of such parentage being classed very low in the social scale) yet by reason of the kind regard that I have received from these revered elders, I congratulate myself upon my worthiness as a man. The privilege of conversing with the great and good has quickly removed the weight of low birth that lay heavy on my heart.—I. 18. 18 (Suta).

Note.—There are two kinds of mixed marriages. One is अनुलोम, the other is प्रतिलोम (or विलोम as paraphrased in this verse for the sake of metre). In the first kind, the father belongs to a higher caste than the mother. It is not considered so bad as the other ; though the progeny falls from the rank of the class of the father. In the second class of mixed marriage, the mother belongs to a higher caste than the father. Such a marriage is deemed very reprehensible and dooms the progeny to take the lowest grade in the social strata. Suta, the famous reciter of Purâṇas, was the son of such a parentage. It is a striking coincidence that the marriage between a European male and Asiatic or African female is not considered so bad socially among Europeans as a European woman marrying a man, Asiatic or African, especially if he belongs to the subject race. The pride of racial and political superiorty is wounded much more deeply by such an alliance and it is to discourage it that the degradation of the issue was the penalty of the act. Such a protest found its expression in the codes of ancient India. Perhaps when the evils of Euro-Asiatic marriages are realised to its fuller extent there will be statutory prohibitions laid down against such alliances, making them liable to severe penalties. And one may not be surprised at the passing of such an Act for human nature is human nature whether in olden times or in modern days.

येषां संस्मरणात्पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।
किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥ ७ ॥

(१ । १९ । ३३ परीक्षित)

आस्तामभिधानादिसंबंधः सतां स्मरणमपि शुद्धिहेतुरित्याह । येषामिति । कर्तृत्वेनविषयत्वेन च स्मरणसंबंधः यान् साधवः स्मरन्ति साधून् वा ये तेषां पुंसां गृहाः किं पुनः सन्निहितदेहेन्द्रियादिपादशौचं चरणक्षालनम् ॥ ७ ॥

7. When by the mere remembrance of those personages our homes are purged of their evils, how much more is the measure of sanctification caused by seeing them, touching and washing their holy feet; and their taking a seat in our homes.—I. 19. 33.

दुरापा ह्यल्पतपसः सेवा वैकुंठवर्त्मसु ।
यत्रोपगीयते नित्यं देवदेवो जनार्दनः ॥ ८ ॥

(३ । ७ । २० विदुरः)

ननु तर्हि सर्वे किमिति साधूनेव न भजंत इत्यत आह । दुरापेति अल्पतपसः भगवताऽ ननुगृहीतस्येत्यर्थः । दुर्लभा वैकुंठस्य विष्णोः वर्त्म सुमार्गभूतेषु महत्सु यत्र येषु ॥ ८ ॥

8. Hard it is to attain the good fortune of serving the saints who are the guide to the ways of Heaven and by whom the Lord Janârdana is constantly praised in song.—III. 7. 20 (Vidura).

तत्सेवया भगवतः कूटस्थस्य मधुद्विषः ।
प्रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः ॥ ९ ॥

(३ । ७ । १९ विदुरः)

तत्फलमाह सत्सेवयेति । सत्सेवा हरिकथाश्रवणादि ततो मधुद्विषः पादयोर तिरासः प्रेमोत्सवः तीव्रः दुर्वारः स्वाभाविकं व्यसनं संसारं अर्दयतीति तथा ॥ ९ ॥

9. By serving the saints there springs a love of service to the feet of the Lord that removes the evils of life.—III. 7. 19 (Vidura).

प्रसंगमजरं पाशमात्मनः कवयो विदुः ।
स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥ १० ॥
तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
अजातशत्रवः शांताः साधवः साधुभूषणाः ॥ ११ ॥
मय्यनन्येन भावेन भक्तिं कुर्वंति ये दृढाम् ।
मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबांधवाः ॥ १२ ॥
मदाश्रयाः कथामृष्टाः शृण्वंति कथयंति च ।
तपंति विविधास्तापानैतान्मद्गतचेतसः ॥ १३ ॥

त एते साधवः साध्वि सर्वसंगविवर्जिताः ।
संगस्तेष्वथते प्रार्थ्यः संगदोषहरा हि ते ॥ १४ ॥

(३ । २५ । १९—२३ कपिलः)

ननु संगत्वाविशेषादसत्संगवत् सत्संगोपि श्रेयोर्थिभिः हेय एव। नेत्याह । प्रसंगेति । अजरं दुश्छेद्यं पाशं बंधनं आत्मनो जीवस्य स एव संगः साधुविषयश्चेत् मोक्षद्वारमपावृतं निरावरणं स्यादेव । सत्संगो भक्तिं दत्त्वा अनायासेन मोक्षप्रदमित्यर्थः ॥१०॥

प्रसंगात्साधूनां लक्षणं दर्शयन् अमुमेवार्थं कपिलवचनेनाह चतुर्भिः । तितिक्षव इति । साधवः शास्त्रानुवर्तिनः साधुसुशीलं भूषणं येषाम् ॥ ११ ॥

किंच मय्यनन्येनेति अनन्येन निष्कामेन दृढामव्यभिचारिणीं मत्कृते मत्प्रीत्यर्थः ॥ १२ ॥

किंच मदाश्रयेति एतान् साधून् आध्यात्मिकादयः तापा न तपंति न व्यथयंति यतो मद्गतचित्तान् । यद्वा ये तापैर्नाभिभूयंते ते साधव इत्यर्थः ॥ १३ ॥

एवं साधून् लक्षयित्वा देवहूति मुपदिशंति । त एत इति । अंतर्बहिः संगशून्या अतएवाह प्रार्थ्य इति । कारुणिक स्वभावत्वात् । कृपयिष्यंतीति भावः ॥ १४ ॥

10-14. The prophets have described the association with worldly men as the chains that bind the soul. But the association with saints is called the open gateway to *Mokṣa*. The saints have the following characteristics. They calmly bear the opposites inherent in nature—heat and cold, &c., &c.,—they are compassionate; they are well-wishers of all; they create no enemies; they are of serene temperament and endowed with all the graces that adorn humanity. They consecrate themselves to me with unswerving devotion. They forsake all other duties,—their relations and friends—for my sake. They dwell on my glories, speaking and hearing holy words concerning me. The various ills of life do not trouble them, their hearts being lost on me. These are the saints, O my good mother, who have no worldly attachments. Association with them is very desirable; they remove the evils that arise from association with the wicked.—III. 25. 19-23 (Kapila's Speech to Devahutî, his Mother).

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसंगो भूयादनंतमहताममलाशयानाम् ।
येनांजसोल्बणं उरुव्यसनं भवाब्धिं नेष्ये भवद्गुणकथामृतपानमत्तः॥ १५॥
तेन स्मरंत्यतितरां प्रियमीशमर्त्यं ये चान्वदः सुतसुहृद्गृहवित्तदाराः ।
येत्वब्जनाभ भवदीयपदारविंदसौगंध्यलुब्धहृदयेषु कृतप्रसंगाः ॥१६॥

(४ । ९ । ११—१२ ध्रुवः)

तस्मात्संगत्वाविशेषादित्यपि वचः शून्यं एवं सत्संगः प्रार्थ्य इत्युक्तमिति । प्रार्थितोपीति ध्रुववाक्येनाह भक्तिमिति । भक्तिं त्वयि प्रवहतां सातत्येन कुर्वतां ननु मोक्षं किमिति न वांछसीत्यत आह । येन सत्संगेन अंजसा अयत्नत एव उरू व्यसनानि यस्मिन् । तं नेष्ये पारं गमिष्यामि भगवद्गुणकथयैवामृतस्य पानेन मत्तः सन् मोक्षे त्वत्कथामृतपानं नास्तीति भावः ॥ १५ ॥

कथामृतपानस्य मादकत्वमाह । ते न स्मरंतीति । हे ईश अतितरां प्रियमपि मर्त्यं देहन्न स्मरन्ति नानुसंदधते ये च सुतादयः मर्त्यं अनुसंबंधाः तानपि के ते न स्मरंति ये कृतप्रसंगाः केषु भवदीयपदारविंदसौगंध्ये लुब्धं हृदयं येषां तेषु । तत्प्रसंगेन हरिकथामृतं पीत्वा मत्ताः संतो न स्मरन्ति । तु शब्देन अन्येषां केवलं योगयागादिनिष्ठानां देहाभिमानिनां निवृत्तिं दर्शयति ॥ १६ ॥

15-16. O Ananta, may I be associated with those great and pure-hearted saints from whom constantly flow devotion to thee. So that full of joy with the drink of the praise of thy virtues, I may easily cross the ocean of worldly life so full of dangers. O Thou, from whose navel springs the lotus, O Viṣṇu, they who are associated with thy devotees whose hearts are drawn by the fragrance of thy lotus feet, those devotees do not care for their body nor do they mind their wives, children, friends, riches and homes. These become the objects of care by reason of relationship to the body.—IV. 9. 11-12 (Dhruva).

तेषामहं पादसरोजरेणुमार्या वहेयाधिकिरीटमायुः ।
नित्यं यदा विभ्रत आशु पापं नश्यत्यमुं सर्वगुणा भजन्ति ॥ १७ ॥

(४ । २१ । ४३ पृथुः)

आस्तां तत्संगः तच्चरणरेणुरपि श्लाघ्या इति पृथुवचनेनाह । तेषामिति । हे आर्या आ आयुः यावज्जीवं अधिकिरीटं मुकुटस्योपरि वहेयेति प्रार्थनायां लिङ् यत् यं रेणुं विभ्रतः पुरुषस्य आशु पापं नश्यति किं पुनः नित्यदा विभ्रतः किंच अमुं रेणुं सर्वे गुणा भजंति यद्वा अमुं रेणुवाहकं रेणुवाहकः सर्वगुणाश्रयो भवतीत्यर्थः ॥ १७ ॥

17. Good Sirs, I should bear the dust of the lotus feet of His votaries on my crown as long as I live. He who does it, his sin is destroyed and all excellent qualities wait on him to become his.—IV. 21. 43 (Prithu).

संगमः खलु साधूनामुभयेषां च संमतः ।
यत्संभाषणसंप्रश्नः सर्वेषां वितनोति शम् ॥ १८ ॥

(४ । २२ । १९ सनतकुमारः)

तमिमं सत्संगं अभिनंदति सनत्कुमारवचनेन । संगमेति । उभयेषां प्रच्छकानां वक्तॄणां च येषां संभाषणसहितः संप्रश्नः सर्वेषां श्रोतॄणामपि सुखं विस्तारयति सोयं सत्संगः प्रार्थ्य इत्युक्तम् ॥ १८ ॥

18. The meeting of good men is agreeable to both—to him who asks and to him who answers. The discourse arising from the question confers benefit to every one.—IV. 22-19 (Sanat-Kumâra).

अथानघाङ्घ्रेस्तव कीर्त्तितीर्थयोरन्तर्बहिः स्नानविधूतपाप्मनाम् ।
भूतेष्वनुक्रोशसुसत्वशीलिनां स्यात्संगमोऽनुग्रह एष नस्तव ॥ १९ ॥

(४ । २४ । ५८ रुद्रः)

परेभ्योपि सत्संगप्रार्थनमुपदेष्टव्यमिति प्रचेतसःप्रति रुद्रोपदेशेनाह । अथेति अथेत्युपदेशो भवद्भिरेवं परमेश्वराच्च प्रार्थ्यमिति किं तत् अनघौ अघहरावंघ्री यस्य तव कीर्तिर्यशः तीर्थं गंगा तयोः क्रमेणान्तर्बहिः स्नानाभ्यां विधूताः पाप्मानो येषां अतएव भूतेषु अनुक्रोशः कृपासु सत्वं च रागादिरहितं चित्तं शीलं चार्जवादि विद्यते येषां तेषां संगमोऽस्माकं स्यात् एष नस्त्वदनुग्रहः ॥ १९ ॥

19. May we have the company of saints. Their hearts are full of compassion towards all living beings and are free from passions and are endowed with sincerity, straightforwardness and other good qualities. Their sins are washed away by ablutions performed both externally and internally in the currents of thy praise and of the celestial river that issues from thy foot. Such association can only come out of thy favour.—IV. 24. 58 (Rudra to Prachetâs).

यत्रेड्यंते कथामृष्टास्तृष्णायाः प्रशमो यतः ।
निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥ २० ॥
यत्र नारायणः साक्षान्न्यासिनां परमा गतिः
प्रस्तूयते सत्कथासु मुक्तसंगैः पुनः पुनः ॥ २१ ॥
तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया ।
भीतस्य किन्न रोचेत तावकानां समागमः ॥ २२ ॥

(४ । ३० । ३५—३७ प्रचेतसः)

तस्माद्युक्तमुक्तम् संगदोषहरः सत्संगः प्रार्थनीय इति प्रचेतसां वाक्येन सप्रपंचमाह त्रिभिः यत्र येषु यतः याभ्यः कथाभ्यः निर्वैरं वैराभावः स्वाभाविकमपि तृष्णाद्यसंगाद्वर्द्धते सत्संगादेव क्षीयते इति ॥ २० ॥

तथायत्ते साक्षात् प्रस्तूयते अत एव ताः सत्कथाः ॥ २१ ॥

पद्भ्यां तीर्थानां पावनेच्छया सत्संगात्तीर्थान्यपि शुध्यतीत्यर्थः । भीतस्य संसारात् तस्मात्संगं विना संसारनिस्तारो न इति भावः ॥ २२ ॥

20-22. Who that fears the sufferings from the miseries of the world will not like to have intercourse with holy men? These holy

men appreciate interchange of pure thoughts. They assuage the thirst after vain desires. They are never unfriendly to any living creatures. Disquietude finds no room in them. Among them Nârâyaṇa, the final refuge of men who have renounced the world, is the constant subject of discourse with men who have no attachments. They make pilgrimages on foot in order to sanctify the shrines they visit.—IV. 30. 35-37 (Prachelás).

महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां संगिसंगम् ।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥२३॥
ये वा मयीशे कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु ।
गृहेषु जायात्मजरातिमत्सु न प्रीतियुक्ता यावदर्थाश्च लोके ॥२४॥

(५ । ५ । २—३ ऋषभः)

नन्वेवं सत्संगः श्रेयानस्तु असत्संगेन किमपराद्धं येन स न प्रार्थ्य इत्यत्र सत्संगस्य असत्संगस्य च फलं दर्शयन् परिचयार्थं साधून् लक्षयति द्वाभ्यां। महत्सेवां ये वामयीशेत्याभ्याम् तमसः संसारस्य द्वारं योषितां संगिनः तेषां संगम्। महतां लक्षणमाह सार्द्धेन महान्त इति साधवः सदाचारा मयीशे कृतं सौहृदमेव अर्थः पुरुषार्थो येषां वा शब्देनान्यत्र निरपेक्षस्यैव अस्य लक्षणत्वं दर्शयति देहं बिभर्तीति देहंभरा विषयवार्तैव न स्वधर्म्मा विषया येषु जनेषु तेषु च गृहेषु रातिर्मित्रं धनं वा यावदर्थमेवार्थो येषामिति मध्यमपदलोपी समासः। देहनिर्वाहाधिकस्पृहाशून्याः ॥ २३–२४ ॥

23-24. They say that the service of the great is the door to *Mokṣa* and that association with men who are attached to women is the door to dark hell. They who have equal regard for all, who are serene, free from anger, who are friendly and saintly—they are to be termed great. They also are termed great whose chief object of life is to give their heart to me, their lord, who take no pleasure in the company of people who indulge in talks of worldly matters only or who take pleasure in their household affairs relating to wife, children and foes. They who are great are content with so much worldly fortune as would supply their bare needs of life.—V. 5. 2-3 (Riṣabha).

गुरुर्न स स्यात्स्वजनो न स स्यात्पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्यः समुपेतमृत्युम् ॥ २५ ॥

(५ । ५ । १८ ऋषभः)

अत्र गृहादिषु अनुपकारकत्वमप्रीतिबीजमाह गुरुर्न स स्यादिति । समुपेतः संप्राप्तो मृत्युः संसारो येन तं ततो भक्तिमार्गोपदेशेन यो न मोचयेत् स गुर्वादिर्न भवतीत्यर्थः। यद्वा यस्तं मोचयितुं न शक्नुयात् अतस्तस्य गुर्वादिर्न स्यात् इति निषेधः तेन

गुरुणा न भाव्यमित्यादि ततश्च स पिता न स्यात् इति पुत्रोत्पत्तौ यत्नो न कार्य इत्यर्थः। देवं देवता न स्यादिति तेन तस्य पूजा न ग्राह्येत्यर्थः। एवमन्यदपि द्रष्टव्यं भगवद्भक्त्यनुपयुक्तं गृहादि तु सुतरामनुपकारकमिति भावः॥ २५॥

25. He who cannot by spiritual help save a man from this world of mortality is not a *Guru*—a true spiritual guide—nor is he a true father nor mother, nor husband nor a kinsman. Nor can he lay claim to be his tutelary god.—V. 5. 18. (Risabha).

मागारदारात्मजवित्तबंधुषु संगो यदि स्याद्भगवत्प्रियेषु नः।
यः प्राणवृत्त्या परितुष्ट आत्मवान् सिध्यत्यदूरात् न तथेंद्रियप्रियः॥२६॥
(५। १८। १० प्रह्लादः)

अत्रैवार्थे प्रह्लादवचनमाह मागारेति। यदि भाग्ययोगाद्भगवत्प्रियेष्वेव संगः स्यान्नान्यत्र यतः भगवत्प्रियसंगी प्राणधारणमात्रेण परितुष्टः यथा दूरात् शीघ्रं सिध्यति न तथेंद्रियप्रियो गृहाद्यासक्तः सन् सिद्ध्यत्येवेति भावः॥ २६॥

26. Let me not hold attachment with wife, children, home, riches, and friends, so long as I can obtain intercourse with lovers of the Lord. They who controlling their sense are content with bare living, speedily succeed—not they who are addicted to their senses.—V. 18. 10. (Prahlâda).

अहो नृजन्माखिल जन्म शोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन्।
न यद्धृषीकेशयशः कृतात्मनां महात्मनां वः प्रचुरः समागमः॥ २७॥

ननु असंभावनादिकुतर्कशतसंकुले मनसि कथं सत्संगः प्रभविष्यतीत्याशंक्य किं बहुना स्वल्पोपि सत्संगः श्रेयानिति रहूगणवचनेनाह द्वाभ्याम्। अहो नृजन्मेति। अखिल जन्म शोभनं नृजन्मैव न परं श्रेष्ठं येभ्यो देवादिजन्मभ्यः तैरपि किं अमुष्मिन् स्वर्गेऽपि जन्मभिः किं न किंचित् यतः येषु जन्मसु यत्र स्वर्गे वा महात्मनां समागमः प्रचुरो न भवति हृषीकेशस्य यशसा कृतः शोधित आत्मा यैस्तेषां वः जडभरतादीनां युष्माकम्॥ २७॥

नैवाद्भुतं त्वच्चरणाब्जरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला।
मौहूर्तिकाद्यस्य समागमान्मे दुस्तर्कमूलोपगतो विवेकः॥ २८॥
(५। १३। २१—२२ रहूगणः)

संगफलमाह सततमुपासितैस्त्वत्पदरेणुभिर्हतमंहो यस्य अधोक्षजे निर्मला भक्तिर्भवतीति नैवाद्भुतं यस्य तव मुहूर्तमात्रभावात् समागममात्रादपि दुस्तर्केण बद्धमूलोपि मम विवेको नष्टः॥ २८॥

27-28. Blessed is he who is born as a man—the most excellent species of created beings. What good is it to be born other than a man —even to be born in heaven is no good, if one may not find abundant intercourse with great-souled saints whose hearts are purified with the

praise of Hriṣîkeśa—(the master of his senses-Viṣṇu). No wonder that pure devotion to Nârâyaṇa could be attained by one whose sins have been destroyed by the dust of thy lotus-feet, when by a moment's intercourse with thee my ignorance has been dispelled—the ignorance that had found a firm footing on false reasonings.—V. 13. 21-22 (Rahugaṇa).

नैषां मतिस्तावदुरुक्रमांघ्रिं स्पृशत्यनर्थापगमो यदर्थः ।
महीयसां पादरजोभिषेकं निष्किंचनानां न वृणीत यावत् ॥२९॥
(७ । ५ । ३२ प्रह्लादः)

तस्माच्चरणरेणुप्रसादादेव भक्तिर्नान्यथेत्याह ॥ नैषामिति ॥ एषां भगवद्भक्तिमभीप्सतां अनर्थापगमः दुःखनिवृत्तिर्यदर्थः यस्य भगवच्चरणस्पर्शस्य अर्थः । न वृणीत न आशास्ते ॥ २९ ॥

29. Till they do not purify themselves by ablution in the dust of the feet of great saints who have taken the vow of poverty, their understanding will not comprehend the greatness of the feet of the Lord of Mighty Strides. And it is by this means that the evils of life are to be removed.—VII. 5. 32 (Prahlâda).

Note.—"The Lord of Mighty Strides" is Viṣṇu who in his Vâmana Avatâra (Dwarf incarnation) encompassed the space between the Earth, Heaven, and Pâtâla by his three steps.*

तस्मादमूस्तनुभृतामहमाशिषोज्ञ आयुःश्रियंविभवमैन्द्रियमाविरिंच्यात् ।
नेच्छामि ते विलुलितानुरुविक्रमेण कालात्मनोपनय मां निजभृत्य-
पार्श्वम् ॥३०॥
(७ । ९ । २४ प्रह्लादः)

एवं प्रकरणार्थं सविशेषं प्रह्लादवचनेनोपसंहरति द्वाभ्यां तस्मादिति । यस्मादेवं तस्मात् आशिषः भोगान् ज्ञः तत्परिपाकं विद्वान् अहं ऐंद्रियं इंद्रियैर्भोग्यं ब्रह्मणो

* The following verse is found in one manuscript in possession of the Editors of Calcutta Edition :—

रहूगणैतत्तपसा न याति
न चेज्यया निर्वपणाद्गृहाद्वा)
न च्छन्दसा नैव जलाग्नि सूर्यै-
र्विना महत् पादरजोऽभिषेकम् ॥
५ । १२ । १२ । जड़भरतः ।

तदेव जड़भरतवाक्येनाह । महत् सङ्गं विना अन्योपायैर्न समर्थः । अतो महत् सङ्गः परम फलरूपः ॥

O Rahugaṇa, this knowledge of the Supreme Being cannot be attained by means of ascetic penances nor by sacrifice, nor by a life of renunciation, nor by that of a householder, neither by the Vedas nor by (the deities of) sun, fire or water. This knowledge is only gained by ablution in the dust of the feet of saints.—V. 12. 12 (Jaḍabharata).

भेागमभिव्याप्य किमपि नेच्छामि । ते कालात्मना उरुविक्रमेण विलुलितान् विध्वस्तान् अणि-मादीनपीत्यर्थः ॥ ३० ॥

30. Knowing, as I do, the perishable nature of things prized and hankered after by men—such as, length of life, material prosperity, sensuous enjoyments, liked by all as far as Brahmâ, I cherish no wish for them; for Time of mighty prowess, reduces them to nothing. O Lord, place me in the midst of your own devotees.—VII. 9. 24. (Prahlâda).

एवं जनं निपतितं प्रभवाहिकूपे कामाभिकाममनु यः प्रपतन् प्रसंगात् ।
कृत्वात्मसात्सुरर्षिणा भगवन् गृहीतः सोऽहं कथं नु विसृजे तव भृत्य-
सेवाम् ॥३१॥

(७। ९। २८ प्रह्लादः)

यथा त्वया नु कंपितोस्मि एवं नारदेनात्मसात्कृत्वा पूर्वमनुगृहीतः सोहं कथं नु त्वद्भृत्यसेवां विसृजामि कथंभूतेा गृहीतेास्मि प्रभव एवाहियुक्तः कूपस्तस्मिन्कामानभितः कामयमानं जनं निपतितमनुप्रसंगात् प्रपतन् येाऽहं । तु देवं त्वद्भृत्यस्य श्रीनारदस्यानुग्रहेण त्वयात्यंतमनुकंपितेास्मि अयमेव च मे परमेानुग्रहः न पुनरिदमतितुच्छं मत्प्राणरक्षादि ॥३१॥

31. How can I forsake the good service of your devotees? For Nârada treating me as one of his own, took me under his protection—I who was about to fall in the pit of worldly life, full of dreadful reptiles, like other men who, running after worldly desires, had tumbled into it. —VII. 9. 28 Prahlâda.

यत्संगलब्धं निजवीर्यवैभवं तीर्थं मुहुः संस्पृशतां हि मानसम् ।
हरत्यजोन्तः श्रुतिभिर्गतोमलं को वै न सेवेत मुकुंदविक्रमम् ॥३२॥

(५। १८। ११ प्रह्लादः)

तस्मात्फलितमाह । यत्संगलब्धमिति । येषां भगवत्प्रियाणां संगाल्लब्धं मुकुंदस्य विक्रमं श्रुतिभिः श्रवणादिभिः संस्पृशतां सेवमानानां पुंसां अंतर्गतेा येा मानसं मलं दुर्वासनां हरति किं तद्विक्रमं निजमसाधारणं वीर्यवैभवं प्रभावेा यस्य तीर्थं तु गंगादि मुहः संस्पृशतां अंगजं केवलं पापं हरति तान् भागवतान् केा वै न सेवेतेत्यन्वयः ॥ ३२ ॥

32. Who would not attend on saints by whose constant association men have their hearts purified by the Lord who enters there while his glories are sung by the saints? His glories have a special saving power. The sacred shrines of pilgrimage merely remove impurities of the body.—V. 18. 11. (Prahlâda).

अहं भक्तपराधीनो ह्यस्वतंत्र इव द्विज ।
साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥ ३३ ॥

ननु किमंतरा साधुसेवया भगवानेव किमिति साक्षान्न सेव्यते स्वतंत्रो हि स इति चेत् न तस्य भक्तपराधीनत्वात् भक्तानुग्रहैकलभ्यत्वादित्यत्र श्रीवैकुंठनाथवचनमाह षड्भिः। अहमित्यादिभिः। हे द्विज दुर्वासः पराधीनः कायेन तदधीनक्रियइति। वचसा अस्वतंत्रः तदधीनवरदानादिग्रस्तहृदयः वशीकृतचित्तः। तदनुरुद्धसंकल्पादिभिः साधुभिर्भक्तैर्ये भक्ताः त एव साधव इत्यर्थः ॥ ३३ ॥

33. I am, O Brahman, subject to the will of my devotees. I am not free. My heart has been conquered by devoted saints. I am so dear to them and they are as dear to me.—IX. 4. 63-67 (Śrî Krisṇa).

नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना ।
श्रियं चात्यत किं ब्रह्मन् येषां गतिरहं परा ॥ ३४ ॥
ये दारागारपुत्राप्तान् प्राणान्वित्तमिमं परम् ।
हित्वा मां शरणं जाताः कथं तांस्त्यक्तुमुत्सहे ॥ ३५ ॥
मयि निर्बद्धहृदयाः साधवः समदर्शिनः ।
वशं कुर्वंति मां भक्त्या सत्स्त्रियः सत्पतिं यथा ॥३६॥
मत्सेवया प्रतीतं च साल्तोक्यादि चतुष्टयम् ।
नेच्छंति सेवया पूर्णाः कुतोन्यत् कालविप्लुतम् ॥ ३७ ॥
साधवो हृदयं मह्यं साधूनां हृदयं त्वहम् ।
मदन्यत्ते न जानन्ति नाहं तेभ्यो मनागपि ॥ ३८ ॥
(९। ४। ६३—६८ श्रीकृष्णः)

न आशासे न स्पृहयामि ॥ ३४ ॥

एतत्स्पष्टयति भगवान् ये दारागारेत्यनेन। इमं परं च लोकं हित्वा ॥ ३५ ॥

ननु स्वहितार्थं शरणमागतानां कथं त्वं वश्य इत्यत्र सदृष्टान्तमाह मयीति। स्वार्थप्रवृत्ता अपि सत् स्त्रियः सत्पतिम् इव। अन्यथा तस्यापि कुपतित्वप्रसंगादित्यर्थः ॥ ३६ ॥

किंच निष्कामा एव त इत्याह। मत्सेवयेति। प्रतीतं प्राप्तमपि अन्यत्स्वर्गादि ॥ ३७ ॥

किंबहुना साधवो हृदयमिति। मह्यं मम तस्मात्साधूनां अनुग्रहं विना भगवान् दुर्लभ इति समुदायार्थः ॥ ३८ ॥

34. I do not think highly of myself or of Lakṣmî whose love is intense and constant. I cannot feel happy without my saints who look to me as their final goal.

35. How can I forsake them who having left their attachments to their wives, children, friends, home, wealth and their ownselves, have taken refuge in me?

36. Just as virtuous wives win over to them their good husbands, so my saints conquer me by their devotion. Their hearts are lost in me, forgetting their likes and dislikes, with an equal eye to all.

37. They do not choose the four gifts of Sâlokya and the rest, the reward of their devotion to me, much less would they accept any other perishable object. They are fully satisfied with their service to me.

38. The saints are my heart and I am the heart of the saints. They do not appreciate anything except me; nor do I appreciate anyone except them.—IX. 4. 63-68 (Śrî Kṛiṣṇa).

Note.—Sâlokya, Sârṣtî, Sâmîpya, and Sârupya are the four boons referred to in the text. Sâlokya is living in the same region where the Lord dwells. Sârṣti is having the possession of all the splendours and prosperity to which his attendants are entitled. Sâmîpya is to live near him. Sârupya is to be like him in form and appearance. Sâyujya is another boon, over and above these. It is to be in complete union with him.

भवद्विधामहाभागा निषेव्या अर्हसत्तमाः ।
श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥ ३६ ॥

(१० । ४८ । ३० श्रीकृष्णः)

ननु देवतांतरमाराध्यैव भगवानेव प्राप्तव्यः किं मनुष्यैरिति नेत्यत्राक्रूरं प्रति भगवद्वचनमाह । भवद्विधेति । श्रेयस्कामैर्मद्भक्तिकामैः स्वार्थाः स्वकार्यसाधनपरा देवाः । साधवस्तु केवलं परानुग्रहपराः परमार्थतस्तुसाधव एव सेव्याः त एव देवा इति ॥ ३९ ॥

39. Worthy men of great good fortune like yourselves should ever be attended upon and served by all men who desire their own well-being. The gods are self-interested, not so the saints.—X. 48. 30 (Śrî Kṛiṣṇa).

भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युतसत्समागमः ।
सत्संगमो यर्हि तदैव सद्गतौ परावरेशे त्वयि जायते मतिः ॥४०॥

(१० । ५१ । ५३ मुचुकुन्दः)

नित्यं मद्भक्तौ प्राप्तायामपि । देवताराधनापेक्षया सद्यः फलत्वाच्च सत्संग एव श्रेयानिति मुचुकुंदवचनेनाह भवापवर्ग इति । भो अच्युत भ्रमतः संसरतो जनस्य त्वदनुग्रहेण यदा भवस्य बंधस्य अपवर्गः अंतो भवेत् प्राप्तकालीनः* स्यात् । तदासतां संगमो भवेत् यदा च सत्संगमो भवेत् तदैव नतु विलंबेन सर्वसंगनिवृत्त्या कार्यकारणनियंतरि त्वयि भक्तिर्भवति । ततो मुमुक्षुर्मुच्यते तस्मात्सत्संगं विना न सद्यो भक्तिरिति तात्पर्यार्थः ॥४०॥

40. O Achyuta (Viṣṇu)! association with the good comes when the wandering seeker (the monad) is nearing his salvation from bondage of the world (re-incarnation) and as soon as he obtains companionship of

* प्राप्तकालः स्यादिति पाठान्तरम् ॥

the saints he begins to place his affection on you, the Lord of this world and of the next.—X. 51. 53 (Muchukunda).

Note.—The order is as follows : first, the company of saints ; then follows the Love of God. This brings Salvation.

नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनंत्युरुकालेन दर्शनादेव साधवः ॥ ४१ ॥

(१० । ४८ । ३१ ॥ १० । ८४ । ११ श्रीकृष्णः)

एतदेव सद्यः फलत्वं स्पष्टयति । न ह्यम्मयानीति । अम्मयानि तीर्थानि किं नहि । अपि तु भवंत्येव तथा देवा अपि किंतु विलंबशीघ्रत्वे विशेष इत्यर्थः । पुनंतीति तथा च क्षीणपापस्य कृष्णभक्तिः सुलभैव ॥ ४१ ॥

41. Water places (rivers and pools) are not sacred places of pilgrimage ; nor are clods of clay or stone gods. These take long time to purify those that visit them. But saints cleanse sinners at once at the very sight of them.—X. 48. 31 and X. 84. 11. (Śrî Krisṇa).

Note.—Commentators make an effort to bring out a meaning opposite to the literal sense of the first half of this couplet. Their rendering is as follows : Not that holy water places are not shrines of pilgrimage ; not that clods of clay or stone do not represent gods. But these take long time to effect purification. The saints accomplish it instantly at sight. This meaning, apparently opposite to the literal sense, is obtained by the aid of the rhetorical figure called काकु ध्वनि. Nor is the invocation of the aid of काकु uncalled for. The Bhâgavata, of all works of the sacred literature of the Hindus, was least expected to give countenance to latitudinarianism to the extent of discarding or belittling pilgrimages to sacred pools and water places and idol worship. Yet X. 84. 81 of the Bhâgavata may be compared which distinctly condemns those who attribute holiness to pools and adore idols as gods. The text, which is the subject of this controversy, is repeated in X. 84. 11.

अहो वयं जन्मभृतो लब्धं कार्त्स्न्येन तत्फलम् ।
देवानामपि दुष्प्रापं यद्योगेश्वरदर्शनम् ॥ ४२ ॥
किं स्वल्पतपसां नृणामर्चायां देवचक्षुषाम् ।
दर्शनस्पर्शनप्रश्नप्रह्वपादार्चनादिकम् ॥ ४३ ॥

(१० । ८४ । ९ । १० श्रीकृष्णः)

किं च अलं देवसत्संगयोः कथमपि साम्यशंकयापि यतो देवानामपि दुर्लभः सत्संग इति श्रीकृष्णवचनेनाह द्वाभ्याम् । अहो वयमिति। जन्मभृतः सफलजन्मानः तत्फलं जन्मफलं किं तत् यद्योगेश्वराणां सतां युष्माकं दर्शनादिकं यतो युष्माकं दर्शनमेव तावत् देवानामपि दुष्प्रापं अस्माकं तु स्वल्पतपसां तीर्थस्नानादिमात्रेण तपोबुद्धिमतां तथा अर्चायां प्रतिमायां देवचक्षुषां तेषां योगेश्वरदर्शनादिकमपि घटितमित्यहोभाग्यम् ॥ ४२-४३ ॥

42-43. Blessed are we who have obtained the happy fruits of life; —we, who have obtained the sight of a great Yogî, which even the gods do not get. This blessing of the sight of a Yogî is not given to men whose stock of penances is small; or to those who look to idols as their gods. The blessing of seeing and touching the feet and conversing with Yogis is not given to them whose store of merits is small such as can be acquired by bathing in sacred rivers and pools or by visiting and worshipping idols as their gods—X. 84. 9-10 (Śrî Kṛiṣṇâ).

Note.—The above confirms the point raised in the note on the translation of śloka No. 42.

नाग्निर्न सूर्यो न च चंद्रतारका न भूर्जलं खं श्वसनोथ वाङ् मनः ।
उपासिता भेदकृतोहरंत्यघं विपाश्चितो घ्नंति मुहूर्तसेवया ॥४४॥
यस्यात्मबुद्धिःकुणपे त्रिधातुके स्वधीःकलत्रादिषु भौमइज्यधीः ।
यत्तीर्थबुद्धिश्च जलेन कर्हिचित् जनेष्वभिज्ञेषु स एव गोखरः ॥ ४५ ॥

(१० । ८४ । १२–१३ श्रीकृष्णः)

ननु पापं भक्तिप्रतिबंधकं पापनाशकाश्चाग्न्यादयो देवाः प्रसिद्धा इतितत्राह। नाग्निरिति वाङ्मनसयोरुपासनादिविषयत्वं ब्रह्मत्वेन* श्रौतम्। अघं भक्तिप्रतिबंधकं सर्वं वा पापं अत्र हेतुः भेदकृतः स्वार्थपरत्वात् कालभेदकर्तारः स्वपदभेददर्शिनो वा विपश्चितस्तत्सर्वमात्मीयत्वेन पश्यंतो निरस्तभेदाः मुहूर्तमात्रसेवयैव पापं घ्नंतीति अतोपि त एव श्रेष्ठाः॥४४॥

किंच तान् विहाय अन्यत्र आत्मादिबुद्ध्या सज्जमानोऽतिमंद इत्याह। यस्यात्मबुद्धिरिति। आत्मबुद्धिः अहमिति बुद्धिः त्रयो धातवो वातपित्तश्लेष्माणः प्रकृतयो यस्य तस्मिन् कुणपे शरीरे स्वधीः स्वीय इति बुद्धिः भौमे भूविकारे इज्यधीः देवताबुद्धिः। जले यस्य तीर्थबुद्धिर्नः अभिज्ञेषु महत्सु तत्त्ववित्सु यस्य ताः बुद्धयो न संति स एव गोष्वपि खरः दारुणः अत्यविवेकी गवां तृणाधिभारवाहः खरो गर्दभ इति वा॥ ४५ ॥

44-45. Neither fire, nor sun, nor moon, nor stars; neither the earth, water or air; neither speech nor thought can remove the sins of those who entertain the idea of non-identity with the Supreme Being. But the saints can save their followers in a moment because they have obtained the knowledge of the truth of Unity. He who thinks that his body formed of the three humours (of wind, phlegm, and bile) is his self (soul); he who thinks that his wife and children and other relations are his own; he who believes that the idol of clay is his god and that rivers and pools are holy shrines but does not place his faith in the holiness o fsaints is a veritable ass, the greatest fool of a beast.—X. 84. 12-13.

* यो वाचं ब्रह्मेत्युपास्ते (छां० ७ । २ । २) यो मनो ब्रह्मेत्युपास्ते (छां० ७ । ३ । २) इति अधिकः पाठः ।

Note.—Compare the above with Śloka No. 42 (X. 48. 131). There is no diversity in the interpretation of this śloka among commentators. It supports the plain English rendering of the text of the author. Whether to extol the merits of Saint-worship the author has belittled the merits of visiting sacred shrines and worshipping symbols of divnity is another question. Such belaudings of one at the expense of another is not uncommon in the Purâṇas. It is an accepted canon that the laudation of one at the expense of another is not seriously meant so much as a real hit at the latter but a puffing of the former by contrast.

साधवो न्यासिनः शान्ता ब्रह्मिष्ठा लोकपावनाः ।
हरंत्यघं तेंगसंगात्तेष्वास्तेह्यघभिद्धरिः ॥ ४६ ॥

(९ । ९ । ६ भगीरथः)

ननु सतां पापनाशकत्वे किं सामर्थ्यं तत्र गंगां प्रति भगीरथवचनेनाह । साधव इति ते तव अघं हरन्ति ते स्वांगसंगात् हरिष्यंतीत्यर्थः । हि यतः तत्संगिनामपि अघभित् हरिस्तेषु भक्त्या शुद्धान्तःकरणेषु प्रकट आस्ते ॥ ४६ ॥

46. The saints who have renounced the world, who are full of quietude, who are firmly fixed in their realization of Brahma, sanctify the world they dwell in. They remove the sins of others by the mere contact of their body because Hari, the destroyer of sins, is in them.—IX. 9. 6 (Bhagirath to Gangâ).

भूतानां देवचरितं दुःखाय च सुखाय च ।
सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम् ॥ ४७ ॥
भजंति ये यथा देवान् देवा अपि तथैव तान् ।
छायेव कर्मसचिवाः साधवो दीनवत्सलाः ॥ ४८ ॥

(११ । २ । ५–६ वसुदेवः)

किं च देवा दुःखहेतवोपि साधवस्तु केवलं सुखहेतवोऽतो दुर्लभस्तत्संग इति नारदं प्रति वसुदेववचनेनाह । भूतानांप्राणिनां देवानाञ्चरितं प्रवृत्तिः त्वादृशां नारदादीनाम् ॥४७

अत्र हेतुः किं च सुखं कुर्वंतोपि देवा भजनानुसारेण कुर्वंति न तथा साधव इत्याह । भजंतीति देवा अपि तथैव भजंति फलं प्रयच्छंतीत्यर्थः । अनुकरणे दृष्टान्तः छायेव यतस्ते कर्म्मसचिवाः तत्तत्कर्म्मानुरोधिनः साधवस्तु दीनमात्रे वत्सलाः दुःखं परिजिहीर्षवः ॥ ४८ ॥

47-48. The relationship with gods may confer benefits or inflict pain on men. But the dealings with the saints whose souls are wholly given to Viṣṇu confer nothing but good to men. The gods reward their votaries according to the measure of their devotion of the latter. Shaping themselves like a shadow (which grows more or less according to the object whose shadow it is). But the saints are loving towards all who are poor (broken down).—XI. 2. 5-6 (Vâsudeva to Nârada).

Note.—The saints are here placed on a higher pedestal than the Devas. Hence we see the latter-day decline of Vedic sacrifices among the Hindus when these Vaiṣṇava teachings of offering superior honours to Saints predominated. Saint worship led to Guru worship of the present-day Vaiṣṇavas, the Guru combining in himself the character of the saint and of the spiritual guide. It degenerated in modern times into the abusive influence of the Maharajas of Bombay and other places which found its exposure in the famous defamation case in the Bombay High Court many years ago.

दुर्लभो मानुषो देहो देहिनां क्षणभंगुरः ।
तत्रापि दुर्लभं मन्ये वैकुंठप्रियदर्शनम् ॥ ४६ ॥

(११ । २ । २९ विदेहः)

* तस्माज्जनकवचनेनोपसंहरति । दुर्लभेति । बहवो देहा भवंति येषां ते देहिनो जीवाः तेषां क्षणभंगुरोपि मानुषो देहो दुर्लभः । परमपुरुषार्थसाधनत्वात् वैकुंठः प्रियो येषां वैकुंठस्य वा प्रिया ये तेषां दर्शनं तथा च यो मानुष्यं प्राप्य साधूपासनया भगवद्भक्तिं न साधयति स दुर्मतिरिति भावः ॥ ४९ ॥

49. Of all the ephemeral tenements of mortal beings, human body is the acquisition of rare good fortune. Much more rare and blessed is that human life which enjoys the sight of those blessed beings (saints) who are beloved of the Lord of Vaikuṇṭha.—XI. 2. 29 (Videha).

न रोधयति मां योगो न साङ्ख्यं धर्म एव च ।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्त्तं न दक्षिणा ॥ ५० ॥
व्रतानि यज्ञः छंदांसि तीर्थानि नियमा यमाः ।
यथावरुन्धे सत्संगः सर्वसंगापहो हि माम् ॥ ५१ ॥
सत्संगेन हि दैतेया यातुधानाः खगा मृगाः ।
गन्धर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः ॥ ५२ ॥
विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः ।
रजस्तमःप्रकृतयस्तस्मिन्तस्मिन्युगे युगे ॥ ५३ ॥
बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादयः ।
वृषपर्वा बलिर्बाणो मयश्चापि विभीषणः ॥ ५४ ॥
सुग्रीवो हनुमान् ऋक्षो गजो गृध्रो वणिक्पथः ।
व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्न्यस्तथापरे ॥ ५५ ॥

* तस्माद्देव भजनापेक्षया निरुपाधिकारुणिकत्वेनोपादेयत्वे साधुभजनं श्रेय इति जनकवचनेनोपसंहरति । इति पाठान्तरम् ।

ते नाधीतश्रुतिगणा नोपासितमहत्तमाः ।
अव्रता तप्ततपसः सत्संगान्मामुपागताः ॥ ५६ ॥

(११ । १२ । १–७ श्रीकृष्णः)

अपि च अधिकारिनियमाभावात् सर्वसाधनेभ्यः श्रेयान् सत्संगः इति सदृष्टान्तं उद्धवं प्रति भगवद्वचनेनाह सप्तभिः । नरोधयतीत्यादिना । न रोधयति न वशी करोति । योग आसनादिः । सांख्यं तत्त्वानां विवेकः । धर्म्मः सामान्यतोऽहिंसादिः । स्वाध्यायो वेदजपःतपःकृच्छ्रादि । त्यागः संन्यासः । इष्टापूर्तं इष्टंचपूर्तं च तत्रेष्टं अग्निहोत्रादिपूर्तं कूपारामादिनिर्माणं । दक्षिणाशब्देन सामान्यतो दानं लक्ष्यते ॥ ५०–५१ ॥

किं च भगवतो वशीकरणे सत्संग एव श्रेष्ठ इत्याह । व्रतानीति । व्रतानि एकादश्यादीनि । यज्ञो देवपूजा । छंदांसि रहस्यमंत्रा । अवरुन्धे वशीकरोति ॥ ५२ ॥

तदेवाह सत्संगेति । यातुधानाः राक्षसाः ॥ ५३ ॥

त्वाष्ट्रो वृत्रः कायाधवः कयाधुपुत्रः प्रह्लादः ॥ ५४ ॥

ऋक्षो जांबमान् । गृध्रो जटायुः । वणिक्पथः तुलाधारः । व्याधो धर्म्मव्याधः । यज्ञपत्न्यो दीक्षितभार्याः ॥ ५५ ॥

तेषां साधनांतराभावमाह । तेनाधीतश्रुतिगणा इति । अनधीतः श्रुतिगणा यैः तदर्थं च न उपासिताः महत्तमा अध्यापकायैस्ते तथा । किंच । अव्रता तप्ततपसः न व्रतानि येषां न तप्तानि तपांसि यैस्ते च ते च तथा सत्संगादिति । सद्भिः संगो नाम ममैव । इति सत्संगादित्युक्तम् सत्संगस्तु तत्र तत्रांतदृष्ट्यानुसंधेयः ॥ ५६ ॥

50-56. Neither the practice of Yoga, nor Sâṅkhya, nor the performance of righteous acts arrests my attention, nor the reading of the Vedas, nor asceticism nor renunciation of worldly life. Neither spending money on public works, such as the excavation of tanks, the erection of temples, alms-houses, &c., &c., nor alms-giving. Similarly, the keeping of religious vows, the performance of sacrifices, the making of pilgrimages, the restraint of the senses according to the rules of Yama and Niyama do not arrest my favourable attention so much as the association with the saints that destroys the evils of all other associations. By associating with saints many Daityas, *Râkṣasas*, feathered tribes of the air, beasts of the forest, *Gandharvas*, *Apsaras*, *Nâgas*, *Siddhas*, *Châraṇas*, *Guhyakas* (Yakṣas), *Vidyâdharas*; and among men many a Vaiśya, Śûdra, women, low born people, men in whom the Rajas and Tamas are predominant have, in age after age, reached my lotus feet. For example, Vṛitrâsura, Prahlâda, Vṛiṣaparavâ, Valî, Vâna, Maya, Vibhîṣaṇa, Sugrîva, Hanumân, Jâmbuvân, the bear, the elephant, the leader of his herd, Jatâyu, the eagle, the baniya (the petty shop-keeper), the butcher, the wives of the priests and many others. They were not learned in the Vedas, nor did

they attend learned professors; they had not observed religious vows nor practised penances. They attained me by their association with the good (saints).—XI. 12. 1-7 (Śrî Kṛiṣṇa).

Note.—1. Satwa, Rajas, Tamas are the qualities of Harmony, Activity, and Inertness, of which every form of matter is constituted. The difference in degree of the qualities being the cause of variety of the material phenomena in the universe.

2(*a*) Vṛitra in the Purâṇas is an *Asura*, killed by Indra, hence one of the many names of the latter is वृत्रहन्. In the Rig Veda, वृत्र signifies, at one place, darkness; at another the clouds whom the Thunderer (Indra) scatters. The reference to Vṛitra is met with in ancient and medieval Sanskrit literature. See Bhâgavata, 6th Skandha, 10th Adhyâya.

The name "Vere-thraghna" occurring in the Zorostrian scriptures is exceedingly suggestive. *Vide* "Aryan Witness" p. 47.

(*b*) Prahlâda's story is too well-known to require mention.

(*c*) Vṛiṣaparvâ was a Daitya, see Mahâbhârata, I. 67. 16.

(*d*) Valî, another Asura whom Viṣṇu overpowered in his incarnation of Vâmana. The Vâmana Purâṇa, the Agnipurâṇa, the Bhâgavata Purâṇa deal with the story. The allusion to Viṣṇu taking three steps occurs in the Rig Veda (*vide* Ashtaka I, 2 Adhyâya, 7 Varga). It is interesting how these Paûrânîka stories have developed from the Vedic inception.

(*e*) Vâna, the Asura. For an account of his fight with Kṛiṣṇa, (*vide* Bhâgavata, 10th Skandha, 63rd Adhyâya.)

(*f*) Maya—He was a Dânava. He was the architect of the Daityas. He built the Palace and Hall of Yudhisthira in which was performed the celebrated Râjasûya Yajña the coronation ceremonies of that great king. The ruins of Indraprastha (the name still, survives in the corrupt modern Indarpat) are still visible near modern Delhi. The recent Coronation Darbar of King George V of the United Kingdom of Great Britain and Ireland and Emperor of Hindusthân, which was celebrated with a pomp unequelled by any coronation that has gone before in that capital city built by Maya and rebuilt in after ages many a time by Pâthân and Mogul Emperors, brings back to memory the first coronation in the new-built city some five thousand years ago, according to Hindu calculations. A whole book in the Encyclopedic Mahâbhârata is set apart for narrating what took place in that coronation. It is called the Sabhâ Parva. The present translation of the metropolis from Calcutta to Delhi after the latter had fallen into second-rate importance as a Provincial town, the mere head-quarter of a Commissioner of a Division of the province of the Panjab, shows what turn of good fortune takes place in the life of a town as in the life of a man. Believers in astrology would put this tenacity of good fortune not forsaking Delhi to the influences of the good star at the moment (मुहूर्त) of laying down its foundation by Maya Dânava. But it seems that Maya was not only tho name of an individual but of a tribe. For a Maya is said to have built the three mythological towns called "Tripura" where dwelt the Tripurâsura and which were burnt to ashes by Mahâdeva for the sake of the Devas; a Maya was the father of Mandodarî, the wife of Râvana, the Râkṣas King of Laṅkâ. The Râkṣasas and Dânavas were allied tribes, inter-marriage being carried among them. When expelled from the land of the Aryans, the Daityas and Dânavas are represented to go back and to take refuge in Pâtâia. (Vide Sapta-śati-Chandi of the Markaṇḍeya Purâṇa). This Pâtâla is an undefined region but may mean America which in very ancient time might have been connected by land with the Indian continent. For in the narratives of old America as collected by European scholars mention is made of a tribe of Mayas residing in Peru and Mexico. That there was civilization in these

latter countries finds evidence in architectural finds excavated by archæologists. Architectural skill and speciality was the characteristic of Maya or the Mayas. And their services to Aryan kings in India in the construction of their cities, palaces and halls find mention in the Purâṇas and ancient epics.

Weber, the veteran German Sanskritist, identifies the Asura Maya of the Surya Siddhânta with Ptolemy. All these suppositions go to show that the Mayas were foreigners. May not they be(?) Phœnicians, as their name occurs in Western Asia also?

ततो दुःसंगमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।
संत एवास्य छिंदन्ति मनोव्यासंगमुक्तिभिः ॥ ५७ ॥

(११ । २६ । २६ श्रीकृष्णः)

एवं सत्संगमभिष्टूय प्रसंगादसत्संगं निन्दन् पसंहरति चतुर्भिः तत इत्यादिभिः । मनो व्यासंगं भक्तिप्रतिबंधिकां वासनां उक्तिभिः भक्तिमहिमाप्रतिपादकैर्वचनैः ॥ ५७ ॥

57. Therefore should the wise leave intercourse with the wicked and make friendship with the good. It is the saints that can remove the tendencies of the mind hostile to Bhakti by their words in the praise of devotion to God.—XI 26. 26 (Śrî Kriṣṇa).

यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः ।
आस्थितो रमते जंतुस्तमो विशति पूर्ववत् ॥ ५८ ॥
सत्यं शौचं दया मौनं बुद्धिः श्री ह्रीर्यशः क्षमा ।
शमो दमो भगश्चेति सत्संगाद्याति संक्षयम् ॥ ५९ ॥
तेष्वशांतेषु मूढेषु योषित्क्रीडामृगेषु च ।
संगन्न कुर्य्याच्छोच्येषु खंडितात्मस्वसाधुषु ॥ ६० ॥

(३ । ३१ । ३२—३४)

असद्भिः सह तेषां पथि आस्थितो विषयेषु रमते तमो विशति संसारं । सत्यादियुक्तोपि नासत्संगं कुर्यात् ॥ ५८ ॥

यतः सत्यमिति । भगो भाग्यम् । येषामसतां संगात् ॥ ५९ ॥

अशांतेषु क्रोधादिवशेषु योषित्क्रीडामृगेषु शोच्येषु पापबुद्धिषु । खंडितात्मसु देहाभिमानिषु सर्वं चैतत्प्रत्येकमसाधुलक्षणं तारतम्येन ज्ञेयम् ॥ ६० ॥

58-60. If one becomes associated with worldly men addicted to sexual pleasures and the pleasures of the palate then he enters the darkness of the nether worlds. Truth, purity, compassion, restraint on speech, understanding, modesty, prosperity, reputation, forgiveness, tranquillity, restraint of the senses and good fortune undergo decline by association

with the wicked. One should have no intercourse with those who are marked by disquietude and ignorance, who are the sports of female wiles, who cherish sinful thoughts, who subordinate their soul to their body.—III 32. 34 (Śrî Kriṣṇa).

यथोपश्रयमाणस्य भगवन्तं विभावसुम् ।
शीताङ्भयं* तमोप्येति साधून्संसेवतस्तथा ॥ ६१ ॥
निमज्जोन्मज्जतां घोरे भवाब्धौ परमायनम् ।
संतो ब्रह्मविदः शान्ता नौर्दृढेवाप्सु मज्जताम् ॥ ६२ ॥
अन्नं हि प्राणिनां प्राणः आर्तानां शरणं त्वहम् ।
धर्मो वित्तं नृणां प्रेत्य संतोऽर्वाग्बिभ्यतोऽरणम् ॥ ६३ ॥
सन्तो दिशन्ति चक्षूंषि बहिरर्कः समुत्थितः ।
देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥ ६४ ॥

(११ । २६ । ३१—३४

एवं प्रसंगादसत्संगं निंदित्वा सतामुपदेशापेक्षापि तथा नास्ति केवलं तत्सन्निधिरेव तारयतीत्याह यथेति । विभावसुमग्निं सेवमानस्य अप्येति नश्यति तथा कर्मादिजाडयं आगामिसंसारभयं तन्मूलमज्ञानं च भक्तिं प्राप्य नश्यतीत्यर्थः ॥ ६१ ॥

किं बहुना निमज्जोन्मज्जने संत एव दृढा नौरित्यत आह निमज्जोन्मज्जतामिति निमज्जोन्मज्जतां उच्चावचयोनीर्गच्छतां परमायनं परमाश्रयम् ॥ ६२ ॥

एवमुक्तं प्रकरणार्थं भगवद्वचनेनोपसंहरति द्वाभ्याम् । अन्नमिति । यथा अन्नमेव प्राणःजीवनं अहमेव यथाशरणं धर्मएव यथा प्रेत्य परलोके वित्तन्तथा संत एव अर्वाक्संसारे पतनाद्बिभ्यतः पुंसः अरणं शरणम् ॥ ६३ ॥

किं च सन्त इति । चक्षूंषि दुर्लभानि स्थूलसूक्ष्मभक्तिकर्त्तव्यता ज्ञानानि दिशंति उपदिशन्ति सन्तः । अर्कः पुनः सम्यगुत्थितोपि बहिः स्थूलघटादिज्ञानं जनयतीत्यर्थः । तस्मात्तत्सेवैव भगवद्भक्तिप्राप्तौ मूलं कारणमिति ॥ ६४ ॥

इति श्रीमत्पुरुषोत्तमचरणारविंदकृपामकरंदबिंदुप्रोन्मीलितविवेकतैरभुक्त परमहंस
विष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्ति-
रत्नावल्यां द्वितीयं विरचनम् ॥

61-64. Just as cold, fear and darkness depart from him who approaches fire-god (the giver of heat and light) so does spiritual weakness, fear of worldliness and ignorance depart from him who

* शीतं भयमिति पाठान्तरम् ।

keeps himself near to the saints. Just as the strong-built ship is the place of security to the drowning man who is struggling in water, so are the saints, serene in their knowledge of Brahma, the refuge of those who are struggling in the troubled waters of the ocean of life. Food is the life of the living. I am the refuge of the distressed. Virtuous acts are the wealth that will serve after death. The saints are the refuge of those who are apprehensive of their fall into the depths of worldliness. The saints impart the vision to discern our duties. The sun when high above the horizon, helps us to see only outward things. The saints are friends and veritable gods. They are the very souls of men. Verily they are my own Self. —XI. 26. 31-34 (Śrî Kṛiṣṇa).

Here ends the Second-String of the Necklace of Devotion.

THE THIRD STRING OF THE NECKLACE OF DEVOTION.

[*Note.*—This section treats of the details of the path of devotion.]

अथ तृतीयं विरचनम् ॥

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वंदनं दास्यं सख्यमात्मनिवेदनम् ॥ १ ॥

इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।
क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥ २ ॥

(७ । ५ । २३—२४ प्रह्लादः)

अथ भक्तेर्विशेषान् वक्तुं विचरणमारभते । तत्र नवविधानां भक्तीनां प्राधान्यमभिप्रेत्य ता एव दर्शयितुं प्रथमं प्रह्लादवचनमाह द्वाभ्याम् । श्रवणमिति । श्रवणं तन्नामादिशब्दानां परोक्तानां वा श्रोत्रेण ग्रहणं । कीर्त्तनं तेषां स्वयं उच्चारणम् । स्मरणं तन्नामरूपादीनाम् मनसा चिन्तनम् । पादसेवनं परिचर्याप्रतिमादौ साधारणम् । अर्च्चनं पूजा जलादिषु वंदनं दण्डवत्प्रणामादिसर्वाङ्गैरभिवादनं वा । दास्यं कर्मार्पणम् । सख्यं तद्विश्वासादि । आत्मनिवेदनं देहसमर्पणम् । यथा विक्रीतस्य गवाश्वादेर्भरणपालनादिचिंता न क्रियते तथा देहं तस्मै समर्प्य तच्चिंतावर्जनमिति ॥ १ ॥

इतिनवलक्षणानि यस्याः सा । अद्धा साक्षात्तेन चेत् भगवद्भक्तिः क्रियते सा* चार्प्पिता सती नतु कृता पश्चादर्थते तदुत्तममधीतं मन्ये नत्वस्मागुरोरधीतं शिक्षितं वा तथाविधं किंचिदस्तीति भावः ॥ २ ॥

1-2. The following are the nine varieties in the path of devotion. (1) The hearing of the praise of the All-pervading Supreme Being Viṣṇu ; (2) The chanting of his praise ; (3) The remembering Him in meditation ; (4) His personal service, *i.e.*, to his symbolic image ; (5) His worship performed by the offerings of water, flowers, fruits, &c. (6) His salutation ; (7) Placing oneself at His disposal ; (8) His friendship, *i.e.*, placing full trust in Him as in a friend ; (9) Consecration of self to Him. If one applies himself with this nine-fold devotion to Viṣṇu, having learnt it from his teacher, I consider it as the best lesson he has received from his master.—VII. 5. 23-24 (Prahlâda).

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* अधीतेन चेत् भगवति भक्तिः क्रियेत सा चार्पितैव सती यदि क्रियेत नतु कृता सती पश्चादर्प्येत इति पाठान्तरम् ।

स वै मनः कृष्णपदारविंदयोर्वचांसि वैकुंठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युत सत्कथोदये ॥ ३ ॥
मुकुंदलिंगालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेंगसङ्गमम् ।
घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदर्पिते ॥ ४ ॥
पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवंदने ।
कामं च दास्ये नतु कामकाम्यया यथोत्तमश्लोकजनाश्रया मतिः ॥५॥
(९ । ४ । १८—२० शुकः)

अत्र शिष्टाचारोप्येवमिति शुकवचनेनाह त्रिभिः । स वै मन इत्यादिभिः । श्रुतिः श्रोत्रं अच्युतस्य सत्कथानामुदये श्रवणे चकारेति सर्वत्रान्वयः ॥ ३ ॥

तथा मुकुंदेति । मुकुंदस्य लिंगानामालयानि स्थानानि तेषां दर्शनम् । दृशौ नेत्रे श्रीमत्तुलस्याः तत्पादरसांजनेन यत्सौरभं तस्मिन् । तदर्पिते तस्मै निवेदितान्नादौ ॥ ४ ॥

किंच* पादौ हरेरिति । कामं स्रक्चंदनादिसेवां च दास्ये निमित्ते तत्प्रसाद-स्वीकाराय न तु काम्यया विषयेच्छया । कथंचकार उत्तमश्लोकजनाश्रया मतिः यथा भवे-त्तथा । अनेन तद्भक्तेषु परमभावं प्राप्त इति स्फुटीकृतम् ।

अत्र मंदिरमार्जनादिकं तस्योपेक्षानर्हत्वं प्रसंगादुक्तम् ॥ ५ ॥

3-5. He (King Ṛiṣabha) placed his mind on the lotus feet of Viṣṇu, applied his hands to the cleansing and adorning the temple, his ears to the hearing of the good words concerning Him. He used his eyes to see the symbolic image of Viṣṇu in the many temples of His worship. He brought himself into contact with the body of His votaries while attending to their personal comforts. He used his organ of smell in enjoying the fragrance of the lotus of His feet. He used his palate in tasting the leaves of the sacred *Tulasî*. He used his feet in walking to the temples of Viṣṇu. He used his head in bowing to the feet of Hṛiṣîkeśa. He enjoyed the pleasures of wearing garlands and the anointment with sandal paste more to receive the leavings of his Deity than to derive personal pleasures.—IX. 4. 18-20 (Śuka).

श्रवणं कीर्तनं चास्य स्मरणं महतां यतेः ।
सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥ ६ ॥
(७ । ११ । ११ नारदः)

श्रवणादिकमेव प्राधान्येन विवक्षितमित्यभिप्रेत्याह । श्रवणमिति । इज्या पूजा । एत त्सर्वं कर्तव्यमिति शेषः ॥ ६ ॥

* तत्पादसरोजेनेति पाठान्तरम् ।

6. Hearing, praising, remembering, serving, sacrificing, bowing, obedience, friendship, consecration of the body are the nine forms of devotion to the Lord.—VII. 11. 11 (Nârada).

श्रुतः संकीर्तितो ध्यातः पूजितश्चादृतोपि वा ।
नृणां धुनोति भगवान् हृत्स्थो जन्मायुताशुभम् ॥ ७ ॥

(१२ । ३ । ४६ शुकः)

एषां फलमाह श्रुत इति । अयुतपदमुपलक्षणं द्रष्टव्यं । वा शब्दात् श्रवदीनां प्रत्येकं पापनाशे सामर्थ्यं दर्शितम् ॥ ७ ॥

7. The Lord who dwells in the heart, expels the sins of myriads of past lives of the man that hears His praise, sings His glories, remembers, worships and honours Him.—XII. 3. 46 (Śuka).

शृण्वंति गायंति गृणंत्यभीक्ष्णशः स्मरंति नंदंति तवेहितं जनाः ।
तएव पश्यंत्यचिरेण तावकं भवप्रवाहोपरमं पदांबुजम् ॥ ८ ॥

(१ । ८ । ३६ कुन्ती)

एवं पापे नष्टे यद्भवति तदाह। शृण्वंतीति । ईहितं लीलां नंदंति अन्यैः कीर्त्यमानमभिनन्दन्ति ये जनाः तावकं त्वदीयं पदांबुजम् त एव पश्यन्त्येव अचिरेणैवेति च सर्वत्रावधारणम् । कीदृशं भवप्रवाहस्य उपरमो यस्मात् तत् ॥ ८ ॥

8. Thy votaries constantly hear, sing, pray, remember, rejoice in thy deeds of glory. Speedily do they get the sight of thy lotus feet from which will result the stopping of the flow of the stream of re-incarnations.—I. 8. 36 (Kuntî).

अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूयः ।
मनः स्मरेताऽसुपतेर्गुणानां गृणीत वाक् कर्म करोतु कायः ॥ ९ ॥

(६ । ११ । २४ वृत्रः)

किंच श्रवणपराणां संसारोपि न दुःखायेति वृत्रवाक्येनाह। अहमिति । तव पादावेवैकं मूलं आश्रयो येषां दासानां अनुदासो दासदासः भूयः पुनः पुनर्भवितास्मि भविष्यामि भवेयमिति प्रार्थना । असुपतेः प्राणनाथस्य तव गुणानां गुणान्मम मनः स्मरतु वागपि तानेव कीर्तयतु । कायस्तवैव कर्म करोतु ॥ ९ ॥

9. Let me again and again be the slave of the votaries who serve His lotus feet. Let my mind dwell upon the excellences of the Lord. Let my speech praise Him and let my body perform His personal services.—VI. 11. 24 (Vṛitra).

अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।
कुतः पुनस्तच्चरणारविंदपरागसेवारतिरात्मलब्धा ॥ १० ॥

(३ । ७ । १४ मैत्रेयः)

ननु सांसारिकं दुःखम् । तस्यापि संभाव्यत एव नेति कैमुतिकन्यायेनाह । अशेषेति । अशेषाणां ऐहिकामुष्मिकानां क्लेशानां शमं नाशं । आत्मनि लब्धा मनसि उत्पन्ना तत्सेवा रतिः क्लेशं हरतीति किं वक्तव्यम् ॥ १० ॥

10. The listening to the narration of the many virtues of Murâri (Kṛiṣṇa) removes the innumerable evils of life. Much more would the love for the fragrance of thy lotus face engendered in the heart dispel life's miseries.—III. 7. 14 (Maitreya).

नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् ।
स्यात्संभ्रमोन्तकालेपि स्मरतां तत्पदांबुजम् ॥ ११ ॥

(१ । १८ । ४ सूतः)

अत्रापि कैमुतिकन्यायेनाह नोत्तमश्लोकेति । उत्तमश्लोकस्य वार्ता कीर्तनं येषां तेषां संभ्रमः भयं उद्वेगो वा अंतकाले मरणकालेपि न भवति किं पुनः स्वस्थतायाम् ॥ ११ ॥

11. They who sing His glorious deeds; or hear them or cherish in their hearts the lotus feet of the Lord are not overcome by fear even at the moment of death.—I. 18. 4 (Suta).

मर्त्यस्तयाननुसवमेधि तया मुकुंदश्रीमत्कथाश्रवणावर्णनचिंतयेति ।
तद्धाम दुस्त्यजकृतान्तजवापवर्गं ग्रामाद्वनं क्षितिभुजोपि ययुर्यदर्थाः ॥ १२ ॥

(१० । ९० । ५० शुकः)

एवं जीवन्मुक्तिपरममुक्ती फले अभिधाय फलांतरमप्याह । मर्त्य इति । श्रीमत्याः कथायाः श्रवणकीर्तनयुक्तया चिंतया वर्धितया अनुवृत्त्यातन्निष्ठत्वेन तस्य धाम लोकमेति लोकत्वेपि कालानाकलितत्त्वमित्याह दुस्त्यजेति । दुर्लभपुरुषार्थत्वमाह । ग्रामादिति ॥१२॥

12. By dwelling with ever increasing ardour on the auspicious narratives of the glories of the Lord men find abode where He dwells, hearing and singing His praise. They conquer Death who is invincible by others and they attain Mokṣa. Even monarchs have left their homes and betaken to woods (freeing themselves from the tangle of worldly life and giving themselves wholly to devotion).—X. 90. 50 (Śuka).

यानीह विश्वविलयोद्भववृत्तिहेतुकर्माण्यनंतविषयाणि हरिश्चकार ।
यस्त्वंग गायति शृणोत्यनुमोदते वा भक्तिर्भवेद्भगवति ह्यपवर्गमार्गे ॥ १३ ॥

(१० । ६९ । ४५ शुकः)

किंचास्तु श्रवणादितदनुमोदनमपि तत्तुल्यमित्याह शुकवाक्येन । यानीहेति । वृत्तिः स्थितिःविलयादिहेतूनि कर्माणि । अनंतविषयाणि विचित्राणीत्यर्थः । अंग हे परीक्षित् तस्यैव भक्तिर्भवति अपवर्गस्यमार्गे प्रापके तस्मात्साधूक्तं न तेषां संसारदुःखमिति ॥१३॥

13. Numberless are His glorious acts in connection with the creation, preservation and destruction of the universe. They who, O good king (Pariksit) sing, hear, or take delight in His glorious deeds, beget in their hearts devotion and this devotion leads to their Mokṣa.—X. 69. 45 (Śuka).

कामं भवः स्ववृजिनैर्निरयेषु नः स्याच्चेतोऽलिवद्यदि नु ते पदयो रमेत ।
वाचस्तुनस्तुलसिवद्यदि तेंघ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरंध्रः ॥१४॥

(३ । १५ । ४९ कुमारः)

एवं श्रवणादिपराणां निरयादियातनापि नोद्वेगायेति । अतएव ज्ञानिभिरपि प्रार्थ्यमानत्वात् ज्ञानादिभ्योपि श्रवणादिकमुत्कृष्टमिति सनकादिवाक्येनाह काममिति । हे भगवन्नितः पूर्वमस्माकं वृजिनं नाभवत् । इदानीं सर्वाण्यपि जातानि । यतस्त्वंद्भक्तौ शप्तौ । अतस्तैः स्ववृजिनैः निरयतुल्येषु शूकरादिषु नरकेष्वेव वा कामं नोस्माकं भवो जन्म स्यात् । न्विति वितर्के यदि तु न चेतस्ते पदयो रमेत । अलिर्यथा कंटकैराविध्यमानोपि पुष्पेषु रमते तद्वद्विघ्नानविगणय्य यदि रमेत अंघ्रिभ्यां शोभा यासां यथा च तुलसी स्वगुणनैरपेक्ष्येण त्वदंघ्रिसंबंधेनैव शोभते तथा यदि नो वाचः शोभेरन् यदि च ते गुणगणैः पूर्येत कर्णरंध्र इत्यल्पस्य पूरणमिव याचकरीत्या प्रार्थयंते । अयं गूढोभिप्रायः कर्णरंध्रस्याकाशत्वात् गुणगणानां च अमूर्तत्वान्न कदाचित् पूरणम् अतो नित्यमेव श्रवणं फलिष्यतीति ॥१४॥

14. What does it matter that we are doomed to be reincarnated or cast in hell for our iniquities, if only our heart feels joy in the lotus feet as does the bee take delight in the lotus; if our speech acquires sweetness in being used in thy praise just as the *Tulasî* leaf gains in loveliness by coming in contact with thy feet; if only our ears be filled with the sounds of praise of thy many good qualities?—III. 15. 49 (Kumâra).

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।
वाचोभिधायिनीर्नाम्नां कायस्तत्प्रह्वनादिषु ॥ १५ ॥

(१० । ४७ । ६६ नन्दादयः)

अतएव विज्ञैः श्रवणादिकमेव प्रार्थ्यत इति नंदस्य वचनेनाह । मनस इति । नाम्नां अभिध्यायिनीः अभिध्यायिन्यः तत्पराः ॥ १५ ॥

15. Let our thoughts be fixed on the lotus feet of Krisna; let our speech repeat His name, and let our body bow down in salutation.—X. 47. 66 (Nanda).

गृणतां शृण्वतां वीर्याण्युद्दामानि हरेर्मुहुः ।
यथा सुजातया भक्त्या शुद्ध्येन्नात्मा व्रतादिभिः ॥ १६ ॥

(६ । ३ । ३२ यमः)

नन्वेवमपि भगवान् हृत्स्थो जन्मायुताशुभं धुनोतु तथापि न श्रवणादीनामसाधारणम् । व्रतादिनापि शुद्धिश्रवणान्नेत्याह । गृणतामिति । सुजातया शुद्धया भक्त्या कीर्तनादिरूपयैव यथा आत्मा मनः शुद्ध्यति तथा व्रतादिना न ॥ १६ ॥

16. The soul is not so well purified by observing religious vows as by devotion developed by constantly hearing and singing the glorious deeds of Hari.—VI. 3. 32 (Yama).

यथा यथात्मा परिमृज्यतेसौ मत्पुण्यगाथाश्रवणाभिधानैः ।
तथा तथा पश्यति तत्त्वसूक्ष्मं चक्षुर्यथैवांजनसंप्रयुक्तम् ॥ १७ ॥

(११ । १४ । २८ श्री कृष्णः)

मनः शुद्धिफलमाह भगवद्वाक्येन । यथायथेति । आत्मा चित्तं परिमृज्यते शोध्यते वस्तुमत् स्वरूपं दिव्यांजनेन संप्रयुक्तं चक्षुः यथा सूक्ष्मं त्रसरेण्वादि पश्यति ॥ १७ ॥

17. The more is one's soul purified by hearing and singing glories the greater becomes the power of his mind. He can ken minute objects with his mental vision. Just as the physical eye acquires greater power by the application of collyrium.—XI. 14. 28 (Śrî Kṛiṣṇa).

शृण्वतः श्रद्धया नित्यं गृणतश्च विचेष्टितम् ।
कालेन नातिदीर्घेण भगवान् विशते हृदि ॥ १८ ॥

(२ । ८ । ४ परीक्षित्)

यथा यथा तथा तथेत्येवं फलाव्यभिचारं वदता सद्यः फलत्वमुक्तं स्पष्टयति परीक्षिद् वचनेन शृण्वत इति । नातिदीर्घेण स्वल्पेन । विशते प्रकाशत इत्यर्थः । एवंचोपायान्तरेभ्योऽप्येषामुत्कर्षो ॥ १८ ॥

18. The Lord enters the heart of him in no time who daily hears in firm faith His praise or who sings His glories.—II. 8. 4 (Parîkṣit).

संकीर्त्यमानो भगवाननंतः श्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोर्कोऽभ्रमिवातिवातः ॥ १९ ॥

(१२ । १२ । ४८ सूतः)

एतत्फलमाह संकीर्त्यमान इति सूतः शौनकं प्रति द्वादशे इत्यर्थः । चित्तं प्रविश्य अशेषं व्यसनं दुःखं तदपि स वासनं धुनोति नाशयति यथोदितोऽर्कः तमोंधकारं इति प्रकाशसन्निधिमात्रे दृष्टांतः व्यापारे तु अतिवातः प्रबलो वायुः अभ्रं मेघमिवेति ॥ १९ ॥

19. The Lord Ananta (Endless) whose might is known to all, enters the heart of his devotees and drives away their miseries as He is praised in song by them. Just as the sun drives away darkness and strong wind drives away clouds.—XII. 12. 48 (Suta).

तस्माद्भारत सर्वात्मा भगवान् हरिरीश्वरः ।
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताभयम् ॥ २० ॥

(२ । १ । ५ शुकः)

अन्यथा तु व्यसनशान्तिर्नास्तीत्याशयेन पुरुषार्थान्तरे हेतुत्वमप्येषां शुकवाक्येनाह भारतेति हे भारत परीक्षित् अभयं सर्वतो व्यसनशान्तिं इच्छता पुरुषेण ॥ २० ॥

20. For this reason, O Pariksît, the Lord Hari, the Soul of all, should be made the subject of narratives to be praised and heard by men who desire the end of their miseries.—II. 1. 5 (Śuka).

या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथमाभूत् किंत्वन्तकासिलुलितात्पततां विमानात् ॥२१॥

(४ । ९ । १० ध्रुवः)

वस्तुतस्तु मोक्षादपि श्रवणसुखं गरीय इति स्वतः पुरुषार्थत्वमेवैषां युक्तमिति । निर्वृतिः सुखं । भवज्जनैः कथ्यमानायास्तत् कथायाः । श्रवणेन । स्वमहिमनि स्वरूपभूते ब्रह्मणि मोक्षावस्थायामपीत्यर्थः । सा निर्वृत्तिर्माभूत् न भवति यदि तदा अन्तकः काल एवासिः खड्गस्तेन लुलितात् उपद्रुतात् विमानात् स्वर्गादेः पततां जनानां तत्सुखं न भवतीति किं वाच्यमिति ॥ २१ ॥

21. The bliss which men enjoy from the meditation of thy lotus feet or from hearing the praise of thy glories—that bliss may not be attained by the realization of Brahman. Much less can that bliss be enjoyed by those who are flung down from the celestial cars which are cut down in their aerial passage by the swords of the Destroyer.—IV. 9. 10 (Dhruva).

Note.—Such mortals as have elevated themselves to the position of celestials are subject to fall from their high places in the course of time. Because their elevation from humanity to god-head is limited by time. Whereas the happiness of votaries of Hari who cherish no self-seeking interests is everlasting.

शृण्वन्सुभद्राणि रथांगपाणेर्जन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तदर्थकानि गायन् विलज्जोविचरेदसंगः ॥ २२ ॥

(११ । २ । ३९ कविः)

अतएवात्र लज्जादिकं न कर्तव्यमित्याह शृण्वन्निति । सुभद्राणि यशांसि जन्मादीनि वा सुभद्राण्युत्कृष्टानि तदर्थकानि जन्मादिविषयानि गीतानि नामानि तदर्थकानि जन्मा-

द्यनुरुद्धानि वासुदेवकंसारीत्यादीनि गायन् शृण्वंश्च विचरेत् व्यवहरेत् यथासुखं तिष्ठे-
दित्यर्थ । स च विलज्जोऽसंगः अभयश्च सन्नित्यादि द्रष्टव्यम् ॥ २२ ॥

22. Hearing the auspicious deeds which the Disc-holder (Hari) has performed in His various incarnations and chanting His names which are significant of his heroic achievements, let the devotee move about unattached (to earthly objects).—XI. 2. 39 (Kavi).

न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु ।
कुर्वन्ति सात्वतां भर्तुर्यातुधानश्च तत्राहि ॥२३॥

(१० । ६ । ३ शुकः)

व्यतिरेके निंदामाह न यत्रेति यत्र गृहे सात्वतां भर्त्तुः श्रवणादीनि न संति तत्र यातुधान्यः राक्षस्यः चकारादन्येपि विघ्नहेतवः स्वकर्मसु कुर्वन्ति प्रभवंतीत्यर्थः ॥ २३ ॥

23. Where there is no hearing of the sacred narratives of the Lord of the Sâtwatas there the demonesses prevail in their career of mischief.—X. 6. 3 (Śuka).

जिह्वा न वक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तच्चरणारविंदम् ।
कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णु-
कृत्यान् ॥२४॥

(६ । ३ । २९ यमः)

एवं च न केवलमेतन्मात्रं किन्तु परलोकेपि भयमिति यमवचनेनाह । जिह्वेति । येषां जिह्वा येषां मनः येषां शिरश्च एकदापीति सर्वत्रान्वेति अकृतानि विष्णुकृत्यानि पूजादीनि यैस्तानानयध्वं नरकायेति शेषः । कीर्तनादिपरास्तु न द्रष्टव्या इति भावः ॥२४॥

24. Bring those whose tongue does not utter the virtues of the Lord, whose hearts are not fixed on His lotus feet, whose heads do not even for once bow to Krisna and also those who did not perform their worship to Visnu.—VI. 3. 29 (Yama).

बिलेवतोरुक्रमविक्रमान् ये न शृण्वतः कर्णपुटे नरस्य ।
जिह्वा सती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथाः ॥२५॥
भारः परं पट्टकिरीटजुष्टमप्युत्तमांगं न नमेन्मुकुंदम् ।
शावौ करौ नो कुरुतः सपर्यां हरेर्लसत्कांचनकंकणौ वा ॥२६॥
वर्हायिते ते नयने नराणां लिंगानि विष्णोर्न निरीक्षितो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ॥२७॥

जीवन् शवो भागवतांघ्रिरेणुं न जातु मर्त्योऽभिलभेत यस्तु ।
श्रीविष्णुपद्यामनुजस्तुलस्याः श्वसन् शवो यस्तु न वेद गन्धम् ॥२८॥
(२ । ३ । २०—२३ शौनकः)

किं च श्रवणादिविमुखस्य देहेंद्रियादिसर्वं व्यर्थमित्याह शौनकवाक्येन चतुर्भिः । बिलेबतेति । बतेति खेदेन श्रृण्वतः अश्रृण्वतः नरस्य कर्णपुटे ते बिले वृथारंध्रे न चेदुपगायति तस्य जिह्वा असती दुष्टा दर्दुरो भेकः तज्जिह्वेव । यद्वा स्वार्थेऽण् दार्दुरिका भेकीवेत्यर्थः । यद्वा हृषीकेशं न वदतीति असती व्यभिचारिणी । उरुभिर्गीयत इत्युरुगायो भगवान् तस्य गाथालौकिक्यपि वार्ता ॥ २५ ॥

किं च भारः परमिति । पट्टवस्त्रोष्णीषेणकिरीटेन जुष्टमपि शिर उत्तमांगं यदि मुकुंदं न नमेत् तर्हि केवलं भार एव । शवौ मृतकस्तत्करतुल्यौ । लसंती कांचनकंकणे ययोः वा शब्दोऽप्यर्थे ॥ २६ ॥

किं च बर्हायितेति । ये नयने विष्णोर्लिंगानि श्रीजगन्नाथादिमूर्तीन्न निरीक्षतः न निरीक्षते ते बर्हायिते मयूरपिच्छतुल्ये । तौ पादौ द्रुमजन्म भजेत इति तथा वृक्षमूलतुल्याविर्थः अतएव शरीरकांडस्य वृक्षत्वारोपणेन अवस्तुधिया काष्ठमयत्वं दर्शितम् ॥२७॥

किंच जीवन् शवेति । नाभिलभेत अभितानस्पृशेत् न धारयेत् श्रीविष्णुपदलग्नायाः तुलस्यामनुजो मनुष्यः गन्धं न वेद न जिघ्रति प्रसंगाच्चावघ्राय नाभिनंदेदित्यर्थः । न केवलमेतानि व्यर्थानि किंतु असद्विषयत्वात् प्रतिकूलान्यपीति भावः ॥ २८ ॥

25-28. The ears of those who do not listen to the glorious acts of the mighty Lord are mere holes (in their head). The wicked tongue that does not sing the hyms of the Lord who is glorified by all is like that of a croaking frog. The head, the highest limb of the human body, adorned it may be with a silk dress or a jewelled crown, is a mere burden, if it does not bow down to the Saviour. The hands, adorned though they be with gold bracelets, are lifeless like those of a corpse, that do not engage in the service of worship of Hari. The eyes that do not look at the symbols of Viṣṇu are like the spangles of the peacock's feathers. The legs that do not walk to the shrines of the Lord are like the trunk of a tree. That man is a mere breathing corpse who never places the dust of the lotus feet of the Lord on his head, or who does not inhale the fragrance of the *Tulasî* leaf that had come in contact with the feet of Viṣṇu.—III. 3. 20-23 (Śaunaka).

सा वाग्यया तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च ।
स्मरेद्वसंतं स्थिरजंगमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥ २९ ॥
शिरस्तु तस्योभयलिंगमानमेतत्तदेव यत्पश्यति तद्धि चक्षुः ।
अंगानि विष्णो रथतज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥३०॥
(१० । ८० । ३—४ परीक्षित्)

कथं तर्हि सार्थकानीत्याह । सावाग्यदेति । या वाक् तस्य कृष्णस्य गुणान् गृणीते यौ तत्कर्मकरौ तौ करौ सार्थकाविति सर्वत्र बोद्धव्यम् । यन्मनः स्थिरजंगमेषु वसंतं स्मरेत् तन्मनः । यस्तस्य पुण्यकथाः शृणोति स कर्ण इति ॥ २९ ॥

अपि च शिर इति यत्तु शिरः उभयलिंगं भक्तरूपं प्रतिमादिरूपं च आ नमेत्तदेव उभयलिंगं यत् पश्यति तदेव चक्षुर्याणि अंगानि विष्णोः पादोदकं अथवा तज्जनानां पादोदकं नित्यमेव भजंति ॥ ३० ॥

29-30. That is a blessed tongue which is employed in the praising of the good qualities of the Lord. Those are blessed hands which are employed in His services. That is the blessed mind which is employed in meditation on Him who dwells in all moveable and immovable objects. That is the blessed ear that is employed in hearing the glorious acts of the Lord which sanctify the soul. That is the blessed head which bows down to his two-fold symbols—His images and His devotees. That is the blessed eye that eagerly looks at them. Those are the blessed limbs which purify themselves with sacred water with which the feet of Viṣṇu or of His devotees has been washed.—X. 80. 3-4 (Parikṣit).

एकान्तलाभं वचसोनुपुंसां सुश्लोकमौलेर्गुणवादमाहुः ।
श्रुतेश्च विद्वद्भिरुपाकृतायां कथासुधायामभिसंप्रयोगम् ॥ ३१ ॥

(३ । ६ । ३३ मैत्रेयः)

किं च एकान्तलाभमिति । सुश्लोकमौलेः पुण्ययशसः शिरोभूतस्य मुकुटभूतस्य वा गुणवादं गुणादिकीर्तनं वचसः एकान्तलाभं परमं लाभमाहुस्तस्य कथा सुधायामभिसंप्रयोगं विनियोगं श्रुतेश्च लाभमाहुः । उपाकृतायां कथ्यमानायाम् ॥ ३१ ॥

31. It is the greatest gain that human speech can acquire if it gives utterance to the virtues of the Highest Being which ought to be sung. And it is the great privilege of the Vedas that it should be employed in the narration of His glories.—III. 6. 33 (Maitreya).

तस्माद् गोविन्दमाहात्म्यमानंदरससुंदरम् ।
शृणुयात्कीर्तयेन्नित्यं स कृतार्थो न संशयः ॥ ३२ ॥

(हरिभक्तिसुधोदये ८ । ६ नारदः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दप्रोन्मीलितविवेकतैरभुक्तपरमहंसविष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्तरत्नावल्यां तृतीयं विरचनम् ॥

एवं प्रकरणार्थमुपसंहरति । तस्मादिति । आनंदरसत्वात् सुंदरम् । शृणुयात्कीर्तयेदिति विधिः । यस्तु कीर्तयेदिति विधिः यस्तु कीर्तयेच्छृणोति स कृतार्थ इत्यत्र न संशयोस्तीति ॥ ३२ ॥

इति टीकायां तु तृतीयं विरचनम् ।

32. Therefore should a man sing and hear the glories of Govinda. By so doing he fulfils his mission and attains his wishes.—VIII. 6. (Haribhaktisudhodaya Nârada).

Here ends the Third String of the Necklace of Devotion.

THE FOURTH STRING.

[*Note.*—This section dwells on the virtues of hearing of the praise of the Lord, being the first of the nine paths of Devotion.]

अथ चतुर्थं विरचनम् ।

शृण्वतां स्वकथाकृष्णः पुण्यश्रवणकीर्तनः ।
हृद्यन्तस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥ १ ॥

(१ । २ । १७ सूतः)

अथ श्रवणं कीर्तनमित्युपदेशक्रमानुसारेणैकैकशो भक्तिनिरूपणाय विरचनमारभते तत्र दुर्वासनामूल एव सर्वोप्यनर्थः । सा च कृष्णकथाश्रवणेनैव निवर्तत इत्यभिप्रेत्याह । शृण्वतामिति । शृण्वतां जनानां । स्वस्य कृष्णस्यैव कथां वार्त्ताम् । पुण्ये श्रवणकीर्तने यस्य स श्रीकृष्णो हृदि स्थितानि अभद्राणि दुर्वासनारूपाणि विधुनोति नाशयति । यतः अंतस्थः सतां भक्तानां सुहृत् हितकारीत्यन्वयः ॥ १ ॥

1. Kṛiṣṇa who dwells within the heart, drives away the evils (wicked thoughts) of those who fervently hear His glories. The hearing and singing of the praise of Kṛiṣṇa, the friend of the good, is sanctifying.—I. 2. 17 (Sûta).

पिबंति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु संभृतम् ।
पुनंति ते विषयविदूषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥२॥

(२ । २ । ३७ शुकः)

अभद्रनाशफलमाह । पिबंतीति । सतां आत्मनः आत्मत्वेन प्रकाशमानस्य यद्वा आत्मनः सर्वस्वरूपस्य सतो मुखात् कथामेवामृतं ये पिबंति ते विषयैर्दूषितं तद्वासनामलिनीकृतं आशयं मनः पुनंति शोधयंति । ततस्तस्य चरणपद्मान्तिकं विष्णुपदं व्रजंति ॥ २ ॥

2. They who fill the cavities of their ears with the nectar of the glory of the Lord, the life and soul of the saints, they purify their own hearts which are polluted by the worldly pleasures, and reach the lotus feet of the Lord.—II. 2. 37 (Śuka).

धर्म्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एवहि केवलम् ॥ ३ ॥

(१ । २ । ८ सूतः)

ननु स्वधर्मेणापि एतत्साध्यंते किं कथाभिः सत्यं तदप्येतद्वारैव इत्याह । यो धर्म इति प्रसिद्धः स यदि विष्वक्सेनकथासु रतिं नोत्पादयेत् तर्हि स्वनुष्ठितोपि सन् श्रमो

ज्ञेयः । ननु मोक्षार्थस्यापि धर्मस्य श्रमत्वमस्त्येवेति सोप्यश्लाघ्यः स्यात् इत्यतीवधारयति केवलं श्रमः । अयमर्थः भगवत्कथारतिद्वारामोक्षफलपर्यवसायित्वात् स्वधर्म्मो न श्रमः अयं तु न तथेति केवलं श्रमः । ननु तथापि स्वर्गादिसाधनधर्माणां सफलत्वं स्यात् इत्याशंक्य एवकारः क्षयिष्णुधर्म्मत्वान्न तत्फलमित्यर्थः । ननु क्वाप्यक्षय्यं स्वर्गादिन उत्पाद्यत्वात् हि शब्देन साधयति ॥ ३ ॥

3. If religious observances of a man even when they are well performed, does not generate in him a love for the hearing of the narratives of the life of Viswaksena (Viṣṇu) then his practices are to be considered as mere waste of labour.—I. 2. 8 (Sûta).

ज्ञाने प्रयासमुदपास्य नमन्त एव जीवंति सन्मुखरितां भवदीयवार्ताम् ।
ध्याने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशो ऽजित जितोप्यसितैस्त्रिलोक्याम् ॥४॥

(१० । १४ । ३ ब्रह्मा)

अतएव उत्पन्न भगवत्कथारतिना पुंसा ससाधनेपि ज्ञाने प्रयत्नमुत्सृज्य कथैव भगवद्वशीकरणं श्रोतव्येति ब्रह्मवाक्येनाह । ज्ञान इति । उदपास्य ईषदप्यकृत्वा सन्मुखरितां सद्भिः क्रियमाणां भवदीयवार्तां श्रुतौ कर्णे गतां प्राप्तां नमंतः सत्कुर्वन्तः जीवंति त्वत्कथाश्रवणमेव जीवनं येषामित्यर्थः । यद्वा श्रुतिगतां वेदप्रसिद्धमाहात्म्यां सन्मुखरितां संतो मौनशीला अपि मुखरिता वाचालीः कृता यया तामित्यर्थः । कथं नमंति स्थाने स्थिताः तीर्थादिभ्रमणक्लेशरहिताः । यद्वा स्थानेषु काशीप्रयागादिषु स्थिताः । ततः सत्संगमः । यद्वा स्वस्वधर्म्मस्थिता अपि । हे अजित त्रिलोक्यामजित स्वतंत्रोपि तैर्जितोसि वशीकृतोसि । प्रायशः सर्वात्मना ॥ ४ ॥

4. Having given up their efforts in the acquirement of knowledge of Thee, they who pass their lives at home labouring with all their body and mind in the service of listening to thy praise chanted by saints —they conquer thee, invincible though thou be in all the three worlds.—X. 14. 3 (Brahmâ).

नात्यंतिकं विगणयंत्यपि ते प्रसादं किं त्वन्यदर्पितभयं भ्रुव उन्नयैस्ते ।
येऽङ्ग त्वदंघ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ॥५॥

(३ । १५ । ४८ कुमारः)

ननु सद्यो मोक्षफले ज्ञानेपि किमिति प्रयासत्यागः मोक्षादपि श्रवणसुखमधिकमित्याह । सनकादिवाक्येन नात्यंतिकमिति । आत्यंतिकं मोक्षमपि तव प्रसादं न गणयंति नाद्रियंत । किमु अन्यदिंद्रादिपदं । ते भ्रुव उन्नयैः उज्जृंभणैः अर्पितं भयं यस्मिन् तत् हे अंग भगवन् ये भवतः कथायां रसज्ञाः रसं जानन्ति त एव कुशलाः । कथंभूतस्य भवतः रमणीयत्वेन पावनत्वेन च कीर्तन्यं कीर्तनार्हं तीर्थं यशो यस्य ॥ ५ ॥

5. They who have taken refuge in Thee and find it very agreeable to hear thy glory—these wise devotees do not attach any importance to the high reward of Mokṣa, much less do they care for any other position of eminence such as is liable to be the subject of thy displeasure (or expressed literally, that might be exposed to the fear of thy frown).—III. 15. 48 (Kumâra).

Note.—Bhakti is never liable to suffer from the displeasure of the Lord. Any other pursuit or any high place earned by such pursuit is liable to incur His disapprobation.

को वा भगवतस्तस्य पुण्यश्लोकेड्यकर्मणः ।
शुद्धिकामो न शृणुयाद्यशः कलिमलापहम् ॥ ६ ॥

(१ । १ । १६ ऋषयः)

किं च सर्वपापप्रायश्चित्तमपि भगवत्कथाश्रवणमेवत्याह को भगवत इति । पुण्यश्लोकैरीड्यानि कर्माणि यस्य तस्य यशः सर्वात्मना सर्वपापशुद्धिकामो न शृणुयात्को वा कतमो नात्मनेहितः नात्मनीन इत्यर्थः ॥ ६ ॥

6. Who that is desirous of purifying himself would not hear the praise of the Lord? It destroys the sins of Kali Yuga.—I. 1. 16 (Risis).

प्रविष्टः कर्णरंध्रेण स्वानां भावसरोरुहम् ।
धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥ ७ ॥

(२ । ८ । ५ परीक्षित्)

एतदेव दृष्टांतेन स्पष्टयति । भावसरोरुहं हृदयकमलं कर्णरंध्रेण प्रविष्टः श्रुत इत्यर्थः । शमलं हृद्गतं सर्वं मलं धुनोति । सलिलस्येति । द्रव्यान्तरमिश्रणादिना कुंभस्थजले शोधितेपि तदेव केवलं शुध्यति । न तु नदीतडागादिगतं । स च मलः कुंभस्यान्तस्तिष्ठत्येव नतु सर्वथा विलीयते । अतएव किंचिच्चलने पुनः क्षुभ्यति च । एवं तपोदानादिप्रायश्चित्तमपि न सर्वथा सर्वेषां पापं धुनोति । किंतु सावशेषं । तच्च कस्यचिदेव हृदि प्रविष्टमात्रस्तु श्रीकृष्णः सर्वेषां सर्वपापं निरवशेषं हरतीति अनेन दृष्टान्तेनोक्तं सलिलस्य मलं यथा शरदिति ॥ ७ ॥

7. Krisna enters the hearts of his devotees through their ears (following His praise which enters their ears) and washes off its impurities just as the Śarat season (autumn) clears the water of rivers and tanks of its muddy dirt.—II. 8. 5 (Pariksit).

शुद्धिर्नृणां नतु तथेड्यदुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।
सत्वात्मनामृषभ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसंभृतया यथा स्यात् ॥८॥

(११ । ६ । ९ देवाः)

एतदेव दृष्टान्ततात्पर्यं स्पष्टयति देववाक्येन । शुद्धिरिति । हे ईड्य हे ऋषभ दुराशयानां रागिणां विद्याउपासना विद्यादिभिस्तथा शुद्धिर्न भवति । यथा सत्वात्मनां

सतां ते तव यशसि श्रवणेन संभृतया परिपुष्टया अभिवृद्धया सच्छ्रद्धया यथा स्यात्। तस्माद्युक्तमुक्तं को वा न शृणुयादिति ॥ ८ ॥

8. These sullied hearts of men are not as much purified by means of learning, charity, asceticism and religious practices, as they are by their ears being filled with the praise of thy glory, O worshipful Lord, that the pure souled saints listen in firm faith.—XI. 6. 9 (Devas).

निवृत्ततर्षैरुपगीयमानाद्भवौषधाच्छ्रोत्रमनोभिरामात् ।

क उत्तमः श्लोकगुणानुवादात्पुमान्विरज्येत विना पशुघ्नात् ॥ ९ ॥

(१० । १ । ४ परीक्षित्)

नन्वेवमपि शुद्धिकामः शृणोतु। न तु जीवन्मुक्तः कृतार्थत्वात्। न च बंधनान्मुमुक्षुर्योगादिपरत्वादेव न च रागी विषयासंगित्वान्नेत्याह। निवृत्ततर्षैरिति विगततृष्णैर्जीवन्मुक्तैरपि उपगीयमानात् एवं मुक्तश्लाघ्यत्वमुक्तम्। मुमुक्षुश्लाघ्यत्वमाह। भवस्य संसारस्य व्याधेः औषधात् निवर्तकत्वात्। एवं रागिश्लाघ्यत्वमाह । श्रोत्रे विचित्रत्वात् मनसि रसवत्त्वात् अभिरामात् उत्तम श्लोकस्य गुणानां अनुवादात् कथातः को विरज्येत कस्तत्कथामृतं न शृणुयादित्यर्थः । पशुघ्नात् चांडालात् विना तथा ये विरज्यंते ते चांडाला एव ज्ञेया इति भावः । यद्वा। अपगता शुक् यस्मात् स अपशुक् वस्तुतो निःशोक आत्मा तं हंतीति संसारे पातयतीति यस्तस्मात्स आत्महेति भावः । यद्वा । अपशुक् परमात्मा तं हन्ति विष्णुद्रोहीत्यर्थः । यद्वा । अपशुच ऋषयः तान् हंति राक्षस इति । यद्वा नात्राकारप्रश्लेषः । तथा च पशुघ्नात् यज्ञपुरुषमनाराध्य स्वर्गाद्यर्थं यज्ञे पशून् हन्ति यस्तस्मात् वृथा वधभागिनो विना अन्येप्यश्रोतारः वधभागिन इति भावः । यद्वा पशवो हन्यन्तेऽनेनेति पशुहा तद् लोष्टदंडादिः तस्मात् स लोष्ठादिवत् पुरुषार्थशून्य इतिभावः ॥ ९ ॥

9. Who would turn away from hearing the glories of the Lord unless he is a death-dealing butcher of brutes (the lowliest of the low castes). The praise of the Lord is sung by saints who have no selfish ends to satisfy. It is the remedy to cure the ills of life and confers joy on the ears and hearts of those who hear it.—X. 1. 4 (Parikṣit).

को नाम तृप्येद्रसवित् कथायां महत्तमैकान्तपरायणस्य।

नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्ममुख्याः ॥१०॥

(१ । १८ । १४ ऋषयः)

ननु मुमुक्षुरागिणौ शृणुतान्नाम जीवन्मुक्तस्य तृप्तत्वात् किंकथया न रसातिशयत्वात् जीवन्मुक्तस्यापि तत्कथाश्रवणप्रवृत्तिमाह को नाम तृप्येदिति । रसवित् रसज्ञः महत्तमानां एकान्तेन परं अयनमाश्रयो यस्तस्य कथायां। अगुणस्य प्राकृतगुणरहितस्य गुणानां कल्याणगुणानामन्तं ये योगेश्वरास्तेपि न जग्मुः। एतावंत इति न परिगणयांचक्रुः। भवः शिवः पाद्मो ब्रह्मा मुख्यो येषान्ते ॥ १० ॥

10. Who that is appreciative of spiritual flavour would feel satiated with the praising of the Lord. He who is the only refuge of great saints and the depth of whose greatness has not been sounded even by Śiva and Brahmâ.—I. 18. 14 (Ṛiṣis).

ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उभयत्र* गुणेष्वसंगः ।
कैवल्यसंमतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रतिं न कुर्यात् ॥११॥

(२ । ३ । १२ शुकः)

एवं अन्यानपि श्रवणगुणान् दर्शयन् उक्तमर्थं स्पष्टयति । ज्ञानमिति । यत्र यासु कथासु ज्ञानं भवति । कीदृशं । आ सर्वतः सुषुप्त्यादिवैलक्षण्ये न प्रतिनिवृत्तं उपरतं गुणोर्मीणां रागादीनां चक्रं समूहो यस्मात्तद्धेतुरात्मप्रसादश्च यत्र यासु । मनः प्रसादहेतुः गुणेषु विषयेष्वसंगो वैराग्यं च। उभयत्रेति पाठे इहामुत्र च गुणेष्वसंग इत्यर्थः । कैवल्यमित्येव संमतः पंथा यो भक्तियोगः । एते भक्तियोगाद्या यतो भवन्तीत्यर्थः । निर्वृतः श्रवणमुखेन अनिर्वृतो वा संसारतापेन तासु हरिकथासु रतिं न कुर्यात् ॥ ११ ॥

11. In the narration of the glories of Hari one gets the knowledge which enables him to cross the eddies of worldliness ; the mind becomes serene and renounces all attachments.--II. 3. 12 (Śuka).

आयुर्हरति वै पुंसामुद्यन्नस्तं च यन्नसौ ।
तस्यर्ते यत् क्षणो नीत उत्तमश्लोकवार्तया ॥ १२ ॥
तरवः किं न जीवन्ति भस्त्राः किन्नश्वसंत्युत ।
न खादन्ति न मेहन्ति किं ग्रामपशवोऽपरे ॥ १३ ॥
श्वविड्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः ।
न यत्कर्णपथोपेतो यातु नाम गदाग्रजः ॥ १४ ॥

(२ । ३ । १७—१९ शौनकः)

व्यतिरेके निंदामाह । आयुरिति । असौ सूर्यः उद्यन् उद्गच्छन् अस्तं च यन् गच्छन् यत् येन उत्तमश्लोकवार्तया श्रूयमाणया क्षणो नीतस्तस्य आयुः ऋते वर्जयित्वा वृथैव पुंसामायुर्हरति । यद्वा यः क्षण इति पाठे । तस्य ऋते तं क्षणं विनाऽवशिष्टमायुर्हरतीत्यर्थः ॥ १२ ॥

ननु जीवनादिकं एतेषां श्रवणादिविमुखानां आयुः फलमस्ति तत्राह । तरव इति । ननु तेषां श्वासो नास्ति भस्त्राश्चर्मकोशाः । ननु तासामाहारादिकं नास्ति तत्राह । नखादन्ति न मेहन्ति मेहनं रेतः सेकः मैथुनं न कुर्वन्ति । किं । यथा तर्वादयः तथा अपरेऽश्रोतारः पशव इति भावः ॥ १३ ॥

* उत यत्र इति पाठान्तरम् ॥

तदेवाह । श्वविट्वराहेति । श्वादिभिः संस्तुतः सदृशो निरूपितः । यस्य कर्णपथं श्रीकृष्णः कदापि न गतः अवज्ञास्पदत्वात् श्वभिः कश्मलविषयासक्तत्वात् विड्वराहैर्ग्रामशूकरैः कंटकवद्दुःखदविषयासक्तत्वात् उष्ट्रैः । भारवाहित्वात् खरैस्तुल्य इत्यर्थः वस्तुतस्तु अधिकारित्वाद्धरिभक्तितः च्युत इति तेभ्योप्यधम इति भावः ॥ १४ ॥

12-14. The sun, by his rising and setting, reduces the days of life of mortal man. He who, therefore, passes his moments without listening to the glories of the Lord, wastes them in vain. Do not trees live? Do not bellows blow the air? Do not domestic animals eat and pair? The man within whose ears Kriṣṇa has not found admission is like a beast, a camel, an ass, a dog, an unclean pig, that feeds on filth.—II. 3. 17-19 (Saunaka).

तान् शोच्यशोच्यानविदोनुशोचे हरेः कथायां विमुखानघेन ।
क्षिणोति देवो निमिषस्तु तेषामायुर्वृथावादगतिस्मृतीनाम् ॥ १५ ॥

(३ । ५ । १४ विदुरः)

तस्मात्कथाविमुखाः शोच्यादपि शोच्यतमा इति विदुरवचनेनाह । तान् शोच्येति । ये हरेः कथायां विमुखाः न रमन्ते तान् शोच्यान् एतेषामपि शोच्यानहमनुशोचे । कथंभूतान् अविदः सर्वशास्त्राभिप्रायानभिज्ञान् । येपि ज्ञात्वाऽघेन दुरदृष्टेन विमुखास्तानपि । कथं यो निमिषः कालो देवः सर्वेषामायुः क्षिणोति । अत्र हेतुः वृथैव वाग्गतिस्मृतयो वाग्देहमनोव्यापारा येषाम् ॥ १५ ॥

15. I pity them, the ignorant men who by their sins are disinclined to hear the praise of the Lord. Winkless Time is robbing the strength of those who are uselessly occupied in the activities of their body, speech and mind.—III. 5. 14 (Vidura).

यन्न व्रजंत्यघभिदो रचनानुवादाच्छृण्वंति येन्यविषयाः कुकथा मतिघ्नीः ।
यास्तु श्रुताहतभगैर्नृभिरात्तसारास्तांस्तान् क्षिपंत्यशरणेषु तमःसु हंत ॥ १६ ॥

(३ । १५ । २२ ब्रह्मा)

न केवलं तेषां वृथायुः हानिः अधोगतिश्चेत्याह । यन्न व्रजन्तीति । ये कुकथाः शृण्वंति । कास्ताः अघं भिनत्तीति अघभित्तस्य हरेः रचनासृष्ट्यादिलीला तस्या अनुवादादन्यविषयाः कामादिवार्ता मतिघ्नीः प्रतिभ्रंशिका यास्ते यत्प्रसिद्धं वैकुंठं न व्रजंति तेषामव्रजने हेतुः । यास्तु हतभगैः नरैः श्रुताः सत्यः तान् श्रोतॄन् अशरणेषु निराश्रयेषु तमस्सु नरकेषु क्षिपंति । हंत खेदे । कथंभूता आत्तसारः अर्थो नृणां पुण्यं याभिस्ताः । अतो भगवल्लीलाश्रोतारो वैकुंठं व्रजन्तीति भावः ॥ १६ ॥

16. That men do not find their way to the abode of the Lord is because they hear words other than employed in the praise of the Lord, that are wicked and destructive of good sense. It is their misfortune that

they listen to worldly gossip which rob them of their virtues and cast them in the darkness of hell where there is none to save them.—III. 15. 23 (Brahmâ).

पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य बोधं यथांजसान्वीयुरकुंठधिष्ण्यम् ॥ १७ ॥

(३ । ५ । ४४ देवाः ।

एवमश्रोतॄन् निंदित्वा तमेव भावं स्पष्टयति । वचनेन पानेन । देवा वैराग्यं सारो बलं यस्य बोधस्य तं यथावत् लब्ध्वा अन्वीयुः प्राप्नुयुः अकुंठधिष्ण्यम् वैकुंठं अंजसा सुखेन ॥ १७ ॥

17. They easily attain to the abode of Viṣṇu who by drinking the nectar of thy praise swell the volume of their devotion, and who with their minds purified, acquire knowledge whose essence is non-attachment.—III. 5. 44 (Devas).

ये तु त्वदीयचरणाम्बुजकोशगंधं जिघ्रंति कर्णविवरैः श्रुतिवातनीतम् ।
भक्त्या गृहीतचरणः परया च तेषां नापैषि नाथ हृदयाम्बुरुहात् स्वपुंसाम् ॥ १८

(३ । ९ । ५ ब्रह्मा ।)

किं च तेषां नित्यं भगवत्सान्निध्यादत्रापि वैकुंठसुखमिति ब्रह्मवाक्येनाह । ये तु त्वदीयेति । त्वदीयौ चरणावेव अंबुजकोशौ तयोर्गंधं यशः ये कर्णविवरैः जिघ्रन्ति शृण्वन्तीत्यर्थः श्रुतिर्वेदः श्रूयते इति श्रुतिः शब्दसामान्यं वास एव वातः तेन नीतं प्रापितं नापैषि नापयासि । ये त्वत्कथाश्रवणं अत्यादरेण कुर्वंति तेषां हृदि नित्यं प्रकाशस इत्यर्थः । तथा च किं तेषामपेक्षितमिति भावः ॥ १८ ॥

18. Thou dost not leave thy place from the hearts of those devotees who enjoy the sweets of the praise of the lotus of thy feet which are wafted into the cavities of their ears; the devotees who cuddle thy lotus feet in the fondness of their devotion.—III. 9. 5 (Brahmâ).

अयं त्वत्कथामृष्टपीयषनद्यां मनो वारणः क्लेशदावाग्निदग्धः ।
तृषार्तोवगाढो न सस्मार दावं न निःक्रामति ब्रह्म संपन्नवन्नः ॥ १९ ॥

(४ । १ । ३२ सिद्धाः)

एतदेव श्रोतॄन् कृतार्थयन् सिद्धानामनुभवेनाह । अयन्त्विति । अयं मनो रूपो वारणः महामदोन्मत्तो गजः त्वत्कथैव मृष्टं शुद्धं अमृतं तन्मयी या नदी तस्यां अवगाढः प्रविष्टो दावाग्नितुल्यं संसारतापं न स्मरति स्म न च ततो न निर्गच्छति ब्रह्मसंपन्नवत् ब्रह्मैक्यं प्राप्त इव । यथा ब्रह्मणो न पृथक् भवति तथा नो मनोपि त्वत्कथाश्रवणपरमानन्दमग्नं श्रोतुं ब्रह्मैक्यंप्राप्तो न विरमतीत्यर्थः । एतेन मुक्तितुल्यं श्रवणसुखमित्यपि दर्शितम् ॥ १९ ॥

19. Our mind may be compared to a wild elephant. Just as the latter, scorched by the forest fire and suffering from intense thirst, dives into the water of a river and does not like to come out of it, fain to forget the painful experiences of the forest fire; so is our mind which, having suffered from the miseries of the world, dives into the nectarean currents of Thy glory and like one who is united in Brahma, does not wish to get out of it, lest the remembrance of his past woes rush unto him.—IV. 1. 32 (Siddhas).

वरान्विभो त्वद्वरदेश्वराद्बुधः कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि सन्ति देहिनां तानीश कैवल्यपते वृणे न च ॥२०॥
तदप्यहं नाथ न कामये क्वचिन्न यत्र युष्मच्चरणांबुजासवः ।
महत्तमांतर्हृदयान्मुखच्युतो विधत्स्वकर्णायुतमेष मे वरः ॥ २१ ॥
स उत्तमश्लोकमहन्मुखच्युतो भवत्पदांभोजसुधाकणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितरत्यलं बरैः ॥ २२ ॥
यशः शिवं सुश्रव आर्य संगमे यदृच्छया चोपशृणोति ते सकृत ।
कथं गुणज्ञो विरमेद्विना पशुं श्रीर्यत्प्रवव्रे गुणसंग्रहेच्छया ॥ २३ ॥
(४ । २० । २३—२६ पृथुः)

वस्तुतस्तु ततोपि अधिकमिति पृथुप्रार्थनेनाह । चतुर्भिः । वरान्निति । हे विभो वरदानां ब्रह्मादीनामीश्वरात् वरप्रदात् त्वत्तः वरं दातुमुद्यतादपि सकाशाद्बुधः कथं त्वरान् वृणीते । कीदृशान् गुणैः विक्रियत इति गुणविक्रियोहंकारः स एवात्मा येषां तेषां ब्रह्मादीनां संबंधिन इत्यर्थः । देहाभिमानिनां भोग्यानिति वा तेष्वाविष्टो बुध एव न भवतीत्यर्थः सुलभत्वात् जुगुप्सितत्वात् अपीत्याह य इति बुध एवाहमपि न वृणे इति समुच्चयाय चकारः ॥ २० ॥

कैवल्यपते इति संबोधनात् कैवल्यं वरिष्यतीति मा शंकीरित्याह । तदप्यहमिति महत्तमानामंतर्हृदयात् मुखद्वारेण निर्गतो भवत्पदांभोजे मकरंदो यशःश्रवणादिसुखं यत्र नास्ति तादृशं चैतत् कैवल्यं तर्हि तत् क्वचित्कदाचिदपि न कामये । तर्हि किं कामयसे तदाह यशः श्रवणाय कर्णायुतं विधत्स्व । ननु कोप्येवं न वृत्तवान् किमन्यचिंतया ममत्वेषएव वर इति ॥ २१ ॥

ननु कैवल्याभावे रागद्वेषाद्या कुलानां श्रवणसुखमपि न स्यादित्याशंक्याह । स उत्तम श्लोक इति । भवत्पदांभोजसुधायाः कणा लेशः तत्संबंधी योऽनिलः स एव दूरादपि किंचिद्यशः श्रवमात्रमपि इत्यर्थः । विस्मृतं तत्त्ववर्त्म यैः कुयोगिभिः तेषामपि पुनः स्मृतिं

आत्मज्ञानं वितरति । अतो न खलु भक्तानां रागादिसंभवः अतो नोस्माकं सारग्राहिणामन्यैर्वरैरलं श्रवणसुखेष्वेव मोक्षादिसर्वसुखान्तभावादिति भावः ॥ २२ ॥

ननु श्रवणं मुक्तिफलमेव अतः फलं विहाय साधने भवतः कोऽयमग्रहस्तत्राह । यश इति । हे सुश्रवः मंगलकीर्ते ते शिवं यशः सतां संगमे यः सकृदपि यदृच्छयापि उपशृणोति गुणज्ञश्चेत्सः पशुं विनाऽन्यः कथं विरमेत् गुणातिशयं सूचयति । श्रीर्यश एव प्रकर्षेण वव्रे वृतवती । गुणानां सर्वपुरुषार्थानां संग्रहः स्वस्मिन्समाहारः तदिच्छया ॥ २३ ॥

20-23. O Lord, the foremost of bestowers of boons, how could a wise man beg a boon from thee? How can I, O bestower of *Mokṣa*, beg boons from you such as are hankered after by ordinary folks who deserve a place in hell. Even *Mokṣa* is not the object of my desire where there is no nectar of the lotus of thy feet dropping from the lips of saints. The boon that I pray for is to give me a myriad of ears (to hear the music of thy praise). O glorious Lord, the breath of saints wafting the sprays of the nectar of thy lotus feet reminds misguided wiseacres of the truth that they have forgotten. We do not want any other boon than the privilege of hearing thy praise. O thou of auspicious glory, the man that hears even once incidentally thy praise in company of thy worthy votaries would never cease from the pleasure he derives from it, unless he is a veritable brute and has not the sense to appreciate it.--IV. 20. 23-26 (Prithu).

तस्मिन्महन्मुखरितामधुभिच्चरित्रपीयूषशेषसरितः परितः स्रवन्ति ।
ता ये पिबंत्यवितृषो नृपगाढकर्णैस्तान्न स्पृशंत्यशनतृड्भयशोकमोहाः ॥ २४ ॥

एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः ।
न करोति हरेर्नूनं कथामृतनिधौ रतिम् ॥ २५ ॥

(४ । २९ । ४०–४१ नारदः)

ननु तेष्वपि क्षुत्पिपासादिकं प्राणिमात्रधर्म्मः कथममुं भक्तं न बाधेत तथा सति कुतः श्रवणसुखं तस्मान्मोक्ष एव निरुपद्रवः श्रेयानिति । नेत्याह नारदवचनेन । तस्मिन्निति । तस्मिन्साधुसंगमे महद्भिर्मुखरिताः कीर्तिता मधुभिदश्चरित्रमेव पीयूषं तदेव शिष्यत इति शेषो यासु असारांशरहिता शुद्धा मृतवाहिन्य इत्यर्थः । अवितृषः अलं बुद्धिशून्याः संतः गाढैः सावधानैः कर्णैः ताः सरितः पिबंति सेवन्ते । अशनशब्देन क्षुल्लक्ष्यते अशनादयस्तान्न स्पृशंति । श्रवणरसिकान्न बाधन्त इत्यर्थः ॥ २४ ॥

तर्हि सर्वे तत्कथामेव किमिति न शृण्वंति तत्राह । एतैरिति । एतैः क्षुत्पिपासादिभिः उपद्रुतः पीडितः कथामृतमेव अक्षयत्वाद् दुर्लभत्वाद्वा निधिः । तत्रायमर्थः । यावत्कुतश्चित्कथामहिमानं ज्ञात्वा कथंचिदपि न शृणोति तावत् क्षुधादिभिर्बाध्यत एव श्रवणाभासेनापि ज्ञातरसो जातरतिः पश्चान्न बाध्यत इति ॥ २५ ॥

24-25. In the company of saints flow the streams of nectar of the praise of Madhusûdana (Krisṇa the killer of the demon Madhu). They who drink that nectar are not affected by hunger, thirst, fear, grief and destruction. Men being constantly disturbed by their passions and wants, have no inclination to taste the nectar of the praise of Hari.—IV. 29. 40-41 (Nârada).

नैषातिदु:सहा क्षुन्मां त्यक्तोदमपि बाधते ।
पिबंतं त्वन्मुखांभोजच्युतं हरिकथामृतम् ॥ २६ ॥

(१० । १ । १३ परीक्षित्)

एतदेव परीक्षिदनुभवेनाह । नैवेति । त्यक्तोदकस्यापि मम हरिकथामृतपाननिमित्तं जीवनं तदुपरमे सद्य एव जीवनं न स्यात् ॥ २६ ॥

26. This hunger which is hard to bear and this thirst, does not oppress me much, because I am drinking the nectar of the praise of the Lord Hari which is dropping from thy lips.—X. 1. 13 (Pariksît).

Note.—King Pariksît, grandson of Arjuna of Mahâbhârata fame, was wholly engaged in hearing the Bhâgavata for seven days without food and drink and was patiently awaiting his death. Takṣaka, the serpent, approaching him in disguise, bit him fatally. Pariksît had been cursed by a *Risi's* son round whose father's neck the king, when hunting in the woods, had indignantly placed a dead serpent because the *Risi*, immersed in his meditation, did not respond to the call of the king who suffering from intense thirst was in need of water which he wanted.

तमोपयातं प्रतियंतु विप्रा गंगा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः ॥२७॥

(१ । १९ । १५ परीक्षित्)

किं च हरिकथारसिकस्य मरणादपि भयं न भवतीति परीक्षितप्रार्थनेनैवाह । तमोपयातमिति । तं मा मां उपयातं शरणागतं विप्रा भवंतः प्रतियंतु जानंतु देवी देवतारूपा गंगा च प्रत्येतु । द्विजोपसृष्टः द्विजप्रेरितः कुहको मायावी तक्षको दशतु वा शब्दः प्रतिक्रिया नादरे । कुहकोन्यः सर्पो वा । विष्णुगाथाः कथाः ॥ २७ ॥

27. O Brahman, know that my heart is fixed on the Lord in whom I have taken refuge. Let the goddess Gańgâ also know it. Ye go on praising the Lord. Let the treacherous serpent Takṣaka, set on by the Brâhmaṇa, bite me. I do not care it.—I. 19. 15 (Pariksît).

अन्येषां पुण्यश्लोकानामुद्दामयशसां सताम् ।
उपश्रुत्य भवेन्मोदः श्रीवत्साङ्कस्य किं पुनः ॥२८॥

(३ । १९ । ३१ सूतः)

न चैतदसंभावितमिति कैमुतिकन्यायेनाह । अन्येषां तद्भक्तानामेव उपश्रुत्य कथामिति प्रकरणार्थः । मोदः सर्वतापोपरतिपूर्वक आनंदः ॥ २८ ॥

28. One feels joy when he hears the praise of holy and eminent saints. Much more would he rejoice in the praise of Him (Viṣṇu) who bears on his body the mark of Śrîvatsa.—III. 19. 31 (Suta).

Note.—A white mark of the curl of hair which Viṣṇu bears on his breast.

तस्माद्धीमन्कथां पुण्यां गोविंदचरिताश्रिताम् ।
महत्पुण्यप्रदां* यस्माच्छृणुष्वनृपसत्तम ! ॥ २९ ॥
नानुतृप्ये जुषन्युष्मद्वचो हरिकथामृतम् ।
संसारतापनिस्तप्तो मर्त्यस्तत्तापभेषजम् ॥ ३० ॥
(११ । ३ । २ विदेहः)

तदेवं शुकवाक्येनोपसंहरति । तस्मादिति । यस्मात्संसारनिवर्तकं पुण्यं ददातीति महापुण्यप्रदात्तस्मात्तां कथां शृणुष्व नृपसत्तम परीक्षित् ॥ २९ ॥

तदेव महापुण्यप्रदत्वं जनकवाक्येन स्पष्टयति । ननु तृप्य इति । संसारतापैर्नितरां तप्तोऽहं तस्य तापस्य भेषजं हरिकथामृतरूपं युष्मद्वचो जुषमाणो नानुतृप्यामि संसारतापहरणे कारणांतराभावादिति भावः ॥ ३० ॥

29-30. Listen, O king, to the praise of the Lord's deeds for it sanctifies the hearers. I am not satiated with the nectar of the praise of the Lord as I hear your words. I am afflicted with the miseries of the world and His praise is the balm to the afflictions of men.—XI. 3. 2 (Videha).

संसारसिंधुमतिदुस्तरमुत्तितीर्षोर्नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।
लीलाकथारसनिषेवनमंतरेण पुंसो भवेद्विविधदुःखदवार्दितस्य ॥ ३१ ॥
(१२ । ४ । ४० शुकः)

तदेवाह संसारसिंधुमिति । विविधदुःखमेव दवो दावानलः तेनार्दितस्य पीडितस्य अतः उत्तितीर्षोः पुंसो भगवतो याः लीलाः तासां याः कथाः सैव रसः तन्निषेवणमंतरेणान्यः प्लवः उत्तरणसाधनं न भवेत्तथा च उपायांतरासंभवात् । तत्कथाश्रवणमेव यथाशक्ति निषेव्यमित्यर्थः ॥ ३१ ॥

31. There is no other ship to carry to the other side of the ocean of life—so hard to get across—than the hearing of the playful adventures of the Lord. Nor is there any balm like it to soothe the pain of the person scorched by the forest fire of life.—XII. 4. 40 (Śuka).

* तस्मादीश इति पाठान्तरम् ।

कुतोऽशिवं त्वच्चरणाम्बुजासवं महन्मनस्तो मुखनिसृतं क्वचित् ।
पिबंति ये कर्णपुटैरलं प्रभो देहंभृतां देहकृदस्मृतिच्छिदम् ॥३२॥
(१० । ८३ । ३ युधिष्ठिरादयः)

ननु अज्ञाननिवृत्या हि संसारनिवृत्तिर्भवति कथं कथाश्रवणमात्रेण । सत्यं अज्ञाननिवृत्युपायांतराणां बहुविघ्नग्रस्तत्वात् सापि श्रवणेनैव सिध्यतीति युधिष्ठिर-वचनेनाह । कुतोऽशिवमिति । महतां मनस्तः सकाशात् मुखद्वारतो निःसृतं क्वचित् कदाचित् देहभृतां देहधारिणां देहकृच्चासावस्मृतिश्च अविद्या तां छिनत्तीति तथा । देह-कृदीश्वरः तद्विषयाज्ञानछिदं वा ॥ ३२ ॥

32. How can evils affect them who drink to their fill the nectar of the lotus of thy feet that springing from the hearts of saints and issuing from their lips puts an end to the ignorance of men that is the cause of their repeated births.—X. 83. 3 (Yudhisthira).

त्रिभ्यस्तवामृतकथोदवहास्त्रिलोक्याः पादावनेजसरितः शमलानि हंतुम् ।
आनुश्रवं श्रुतिभिरंघ्रिजमंगसंगैस्तीर्थद्वयं शुचिषदस्त उपस्पृशंति ॥३३॥
(११ । ६ । १९ देवः)

नन्वज्ञाननिवृत्तिर्ज्ञानसाध्या कथं कथातः स्यात् । सत्यं विमलान्तःकरणे ज्ञानो-दयः तद्वैमल्यं कथात इत्याह । देववाक्येन विभ्यस्तवेति । तव अमृतरूपा या कथा तदेव उदं उदकं वहंतीति तथा कीर्तिनद्यः तथा पादावनेजसरितो गंगाद्याश्च त्रिलोक्याः शमलानि हन्तुं विभ्यः समर्थाः । केन प्रकारेण आनुश्रवं गुरोरुच्चारण मनुश्रूयत इत्यनु-श्रवो वेदः तत्र भवं कीर्तिरूपं तीर्थं श्रुतिभिः श्रवणेन्द्रियैः अंघ्रिजं गाङ्गं च अङ्गसंगैः एवं शुचिषदः स्वाश्रमधर्म्मस्थाः तव तीर्थद्वयमुपस्पृशंति सेवन्त इति ॥ ३३ ॥

33. The stream of the nectar of thy praise and the stream that flows from thy feet (the Gaṅgâ), both of them have the power to destroy the sins of the world. This is the reason why holy men make use of these two holy streams; the one of praise of the Lord as sung in the Vedas, the other Gaṅgâ, that flows from His feet; the ears make use of the one, and the other washes the body in ablution.—XI. 6. 19 (Devas).

तव विक्रीडितं ब्रह्मन् नृणां परममंगलम् ।
कर्णपीयूषमास्वाद्य त्यजत्यन्यस्पृहां जनः ॥ ३४ ॥
(११ । ६ । ४४ उद्धवः)

वस्तुतस्तु कथाश्रवणं साक्षादेवाज्ञाननिवर्तकमित्याह उद्धववाक्येन । द्वाभ्याम् । तवविक्रीडितमिति विक्रीडितं लीलां कर्णपीयूषं आस्वाद्य श्रुत्वा अन्यस्पृहां अन्येषु साध्य-साधनेषु स्पृहां त्यजन्ति* ॥३४॥

* अयं भावः । यावत्तावद्रसास्वादरताः पीयूषे आस्वादिते यथा सर्वं तल्लवणकद्वम्लादि रसं त्यजन्ति । तद्वदिति । अधिकः पाठः ॥

34. O Kriṣṇa, thy sportive adventures are auspicious to men. Having tasted the sweets of thy praise they lose relish for every other thing.—XI. 6. 44 (Udhava.)

वयं त्विहमहायोगिन् भ्रमंतः* कर्मवर्त्मसु ।
त्वद्वार्तया तरिष्यामस्तावकैर्दुस्तरं तमः ॥ ३५ ॥
(१२ । ६ । ४८ उद्धवः)

किं च वयंत्विति । कर्मवर्त्मसु किं कर्म किमकर्मेति तावकैः त्वद्भक्तैः सह त्वद्वार्तया त्वच्छ्रवणेनेत्यर्थः । तमः स विलासमज्ञानं तरिष्यामः ॥ ३५ ॥

35. O great Yogî, we who have been wandering in the paths of Karma will (now) cross the region of darkness by hearing thy praise in company with thy devotees.—XII. 6. 48 (Uddhava).

तावत्कर्माणि कुर्वीत न निर्विद्येत यावता ।
त्वत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥ ३६ ॥
(११ । २० । ९ श्रीकृष्णः)

ननु विचारेण कर्माकर्मनिर्णयः क्रियतां अन्यथा तत्त्यागे दोषः स्यान्नेत्याह । भगवद्वाक्येन तावत्कर्माणीति न निर्विद्येत न भोगेभ्यो विरज्येत तावत्स्वर्गादिफलानि कर्माणि कुर्यादेव विरक्तस्तु नित्यनैमित्तिके एव कुर्यादित्यर्थः । यदा तु मत्कथाश्रवणादौ आदिशब्देन नामश्रवणादिश्रद्धा जायते तदा तद्विरोधित्वात् कर्माणि त्यजेदेव ॥ ३६ ॥

36. Let worldly vocations be pursued so long as one is not disgusted with the world; or so long as faith has not been generated in the hearing of my praises.—XI. 20. 9 (Śrî Kriṣṇa).

कर्मण्यस्मिन्ननाश्वासे धूमधूम्रात्मनां भवान् ।
आपाययति गोविंदपादपद्मासवं मधु ॥ ३७ ॥
(१ । १८ । २ शौनकः)

एतदेव विरक्तानां शौनकादीनां वचनेन स्पष्टयति कर्मण्यस्मिन्निति । अस्मिन्कर्मणि सत्रे अनाश्वासे अविश्वसनीये वैगुण्यबाहुल्येन फलनिश्चयाभावात् । धूमेन धूम्रो विवर्णः आत्मा देहो येषां तेषामस्माकं तानस्मान् इत्यर्थः । कर्मणि षष्ठी । आसवं मकरंदं मधु मधुरम् ॥ ३७ ॥

37. In this sacrifice whose rewards are uncertain, you, sir, have fed us to the fill with the nectar of the lotus feet of Govinda.—I. 18. 2 (Saunaka and other Riṣis).

Note.—The Riṣi Saunaka and his companions gave expression to their thankfulness to Suta the reciter of the Purâṇas. They valued Hari Kathâ (the narration of the adventures of Hari) higher than the religious sacrifices in which they were engaged.

* त्यजन्त्यन्यस्पृहां जनाः इति पाठान्तरम् ।

श्रुतस्य पुंसां सुचिरश्रवस्य नन्वंजसा सूरिभिरीडितोर्थः ।
तत्तद्गुणानुश्रवणं मुकुंदपादारविंदं हृदयेषु येषाम् ॥ ३८ ॥

(३ । १३ । ४ विदुरः)

तस्माद्विवेकिना भगवत्कथाश्रवणमेव कर्तव्यमितितरथा पाठादि व्यर्थं स्यादित्याह । श्रुतस्येति पुंसां श्रुतस्य अध्ययनस्यायमर्थः प्रयोजनं ईडितः कथितः । तत् भगवतः पादारविंदं हृदयेषु येषां तेभ्यो भक्तेभ्यो विष्णोस्तद्गुणानां अनुश्रवणम् ॥ ३८ ॥

38. The fruit of acquiring learning with laborious studies is the hearing the praise of Viṣṇu from men who treasure in their hearts the lotus feet of Govinda. Wise men have praised this use of learning.—III. 13. 4 (Vidura).

छिन्नान्यधीरधिगतात्मगतिर्निरीहस्तत्तत्यजेऽछिनदिदं वयुनेन येन ।
तावन्न योगगतिभिर्यतिरप्रमत्तो यावद् गदाग्रजकथासु रतिं न कुर्यात् ३९

(४ । २३ । १२ मैत्रेयः)

एवं योगिनामपि इदमेव कृत्यमिति मैत्रेयवचनेनाह । छिन्नान्यधीरिति । छिन्ना अन्यधीर्देहात्मबुद्धिर्यस्य यतोधिगतात्मगतिः अतएव निरीहः प्राप्तासु सिद्धिषु निःस्पृहः येन वयुनेन ज्ञानेन इदं संशयपदं अच्छिनत् चिच्छेद तत् तत्यजे त्यक्तवान् तत्प्रयत्नादप्युपररामेत्यर्थः । तस्य योगसिद्धिष्वपि निःस्पृहत्वं युक्तमेवेत्याह । योगगतिभिः तावन्नाप्रमत्तः किंतु प्रमत्तो भवति । यावत् तस्य श्रीकृष्णस्य कथासु न रतिः तासु न लोभो जात इत्यर्थः ॥ ३९ ॥

39. He had severed the bonds of ignorance which ties man to the belief that his body is identical with his soul. He had attained the knowledge of Self. He had no desire for *Siddhis* (supernatural powers). He did not apply himself to thoughts of a controversial nature by which he cleared his doubts. The ascetic diligently applies himself to Yoga practices so long as he has not developed a taste for hearing the praise of Kriṣṇa.—IV. 23. 12 (Maitreya).

Note.—The above describes the condition of the mind of the Royal sage Prithu just before his death when he gave preference to the hearing of the glories of the Lord to all other pursuits.

तव कथामृततप्तजीवनं कविभिरीडितं कल्मषापहम् ।
श्रवणमंगलं श्रीमदाततं भुवि गृणंति ये भूरिदा जनाः ॥ ४० ॥

(१० । ३१ । ९ गोप्यः ॥)

ननु कस्मादन्यत्र निःस्पृहत्वं युक्तं यस्माद्भगवतः कथाश्रवणातिरिक्तो लाभो नास्तीति गोपीनां वचनेनाह । तव कथेति । कथैवामृतं । अत्र हेतुः तप्तजीवनं । प्रसिद्धामृतादुत्कर्षमाहुः । कविभिर्ब्रह्मविद्भिरपि ईडितंस्तुतं देवभोग्यं त्वमृतं तैस्तुच्छीकृतं किंच

कल्मषापहं काम्य कर्मनिरसनं तत्त्वमृतं नैवंभूतं। किंच श्रवणमंगलं श्रवणमात्रेण मंगलप्रदं न त्वनुष्ठानापेक्षं किं च श्रीमत् सुशांतम्। तत्तु मादकं। एवंभूतं त्वत्कथामृतं आततं यथा भवति तथा भुवि ये गृणंति निरूपयंति ते जनाः भूरिदाः बहुप्रदातारः। ततोधिको दाता नास्तीत्यर्थः। तथाच यं श्रावयति तस्याप्यल्पो लाभो नेति भावः ॥४०॥

40. The nectar of thy praise is life to the afflicted. Poets eulogize it. It destroys sins, it is beneficial to those who hear it. They who sing thy praise and spread thy glory on the earth, scatter spiritual gifts in profusion.—X. 31. 9 (Gopîs).

नहि भगवन्न घटितमिदं त्वद्दर्शनान्नृणामखिलपापजयः।
यन्नाम सकृच्छ्रवणात्पुक्कशोपि विमुच्यते साक्षात् ॥ ४१ ॥

(६ । १६ । ४४ चित्रकेतुः)

अत्र हेतुमाह। नहीति। हे भगवन् त्वद्दर्शनात् यत् नृणां अखिलस्य पापस्य जयः* इदं अघटितं न किंतु युक्तमेव यतः यस्य ते नाम्नः सकृदपि एकवारमपि श्रवणात् पुक्कशश्चांडालोपि साक्षात्तेनैव शरीरेण विमुच्यते सर्वतः पूतो भवति ॥ ४१ ॥

41. O Lord, it is nothing impossible that at thy sight men should get rid of their sins. By once hearing thy name even the Chandâla (an untouchable low caste member of the Hindu community) is saved.—VI. 16. 44 (Chitraketu).

को नाम लोके पुरुषार्थसारवित् पुरा कथानां भगवत्कथासुधाम्।
आपीय कर्णांजलिभिर्भवापहामहोविरज्येत विना नरेतरम् ॥ ४२ ॥

(३ । १३ । ४९ मैत्रेयः)

नन्वेवमपि सर्वपावनत्वमायातं ननु लाभाधिकत्वमित्यत आह को नाम लोके इति। पुरुषार्थानां सारवित् पुरा कथानां पूर्वैः क्रियमाणानां कथानां मध्ये भगवतः कथासुधां भवापहां संसारनिवर्तिकां। नरेतरं पशुं विना को विरज्येत को न शृणुयादित्यर्थः ॥ ४२ ॥

42. Who that knows the best of the aims of life, who that has drunk the nectar of the narrations of the glorious deeds of the Lord, the hearing of which puts an end to the miseries of continuous incarnations —who would not prefer it to the many (secular) narratives chronicled in old writings, or would cease from hearing it; unless he is other than a man (*i.e.*, a beast)?—III. 13. 49 (Maitreya).

नूनं दैवेन निहता येचाच्युतकथासुधाम्।
हित्वा शृण्वन्त्यसद्गाथां पुरीषमिव विड्भुजः ॥ ४३ ॥

(३ । ३२ । १९ श्रीकृष्णः)

* चय इति पाठान्तरम् ॥

किं च ये भगवत्कथां हित्वा असद्गाथां शृण्वंति ते पशुष्वपि अधमा इत्याह। नूनमिति। चकारस्त्वर्थः। ये तु अच्युतकथासुधां हित्वा असत्कथां विपथवार्तां शृण्वंति ते नूनं निश्चितं दैवेन विधात्रा प्रतिकूलं श्रोत्रं दत्वा निहताः विडम्बिता तेषां वाधिर्यमेव श्रेय इति भावः यद्वा निहताः सर्वपुरुषार्थशून्याः कृता असत्कथाश्रवणादरे दृष्टान्तः विड्भुजः शूकरादयः॥४३॥

43. Verily are they cursed by the gods who cast aside the nectar of the praise of Achyuta to listen to wicked stories. They are like the swine that take delight in feeding on filth.—III. 32. 19 (Kapila).

यस्तूत्तमश्लोकगुणानुवादः संगीयते भीक्ष्णमंगलघ्नः।
तमेव नित्यं शृणुयादभीक्ष्णं कृष्णेऽमलां भक्तिमभीप्समानः॥४४॥
(१२। ३। १५ शुकः)

तस्मादसत्कथां विहाय भगवत्कथा श्रवणमेव कर्तव्यम्। तदेव हि परमाभक्तिरित्याह। यस्तूत्तमेति। गुणानुवादः संगीयते केनापि। तु शब्दः असद्वार्तामात्रव्यवच्छेदार्थः। अभीक्ष्णं अमंगलघ्नः सकृद्गीतोपि वारं वारं। विघ्ननिवर्त्तकः। तं शृणुयादेवनित्यं प्रत्यहं तत्रापि अभीक्ष्णं वारं वारं। अमलां कामादिरहिताम्॥ ४४॥

44. Kriṣṇa's glorious deeds sung constantly, confer well-being to those that hear them. If any one is desirous to attain to Kriṣṇa's devotion, let him unceasingly hear His praise.—XII. 3. 15 (Śuka).

इत्थं परस्य निजवर्त्मरिरक्षयात्तलीलातनोस्तदनुरूपविडंबनानि।
कर्माणि कर्मकषणानि यदूत्तमस्यश्रूयादमुष्य पदयोरनुवृत्तिमिच्छन्॥४५॥
(१०। ९०। ४९ शुकः)

इतिश्रीमत्पुरुषोत्तमचरणारविंदकृपामकरंदबिन्दुप्रोन्मीलितविवेकतैरभुक्तपरमहंसविष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्तिरत्नावल्यां चतुर्थं विरचनम्।

एवं प्रकरणार्थमुपसंहरति। इत्थमिति। इत्थं उक्तप्रकारेण निजवर्त्मनः भगवद्धर्ममार्गरिरक्षया रक्षणेच्छया आत्ता गृहीता लीलातनवः रामकृष्णावतारा येन तस्य भगवतः श्रीकृष्णस्य कर्माणि तदनुरूपाणि तत्तदवतारसदृशानि विडंबनानि अनुकरणानि येषु तानि श्रयात् शृणुयात् कर्मकषणानि श्रोतुः कर्मनिवर्तकानि। अमुष्य य उत्तमस्य अनुवृत्तौ सेवायां यस्येच्छा। स तत्कथामेव शृणुयादिति भावः॥ ४५॥

इतिश्रीटीकायां कान्तिमालायां चतुर्थं विरचनम्॥

45. Let people desirous of reaching His abode, hear the deeds of the Supreme Deity who had assumed the human form in the person of Kriṣṇa for the preservation of true religion (among mankind). By hearing them a man is freed from the evils of his bad acts (and gets Mokṣa).—X. 90. 49 (Śuka).

Here ends the Fourth String of the Necklace of Devotion.

THE FIFTH STRING OF THE NECKLACE OF DEVOTION.

[*Note.*—This section treats on the hymning the praise of the Lord.]

अथ पञ्चमं विरचनम् ॥

इदं हि पुंसस्तपसः श्रुतस्य च स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो य उत्तमश्लोकगुणानुवर्णनम् १

(१ । ५ । २२ नारदः)

अथ कीर्तनं निरूपयितुं विरचनमारभते तत्र सर्वधर्मेषु हरिकीर्तनं श्रेष्ठमित्यभिप्रेत्याह । इदमिति । श्रुतादयो भावे निष्ठा । श्रुतं वेदाध्ययनम् । स्विष्टं यागादिसूक्तं मंत्रादिजपो वाक्कौशलं वा । बुद्धिविचारेण निश्चयसामर्थ्यं दत्तं दानं एतेषां इदमेवाविच्युतोर्थः नित्यं फलं किं तत् उत्तमश्लोकस्य गुणानुवर्णनं यद्ये कीर्तयंति तैः सर्वं जन्मान्तरे कृतमिति वोद्धव्यम् । ये भगवन्तं न कीर्तयन्ति तेषामेतत्सर्वं व्यर्थमिति भावः ॥ १ ॥

1. Prophets and poets have said that the unfailing fruit of man's religious penances, sacrifices, learning, wisdom and charity is his giving himself up to the praising the excellences of Him of the highest name.—I. 5. 22 (Nârada).

मृषा गिरस्ता ह्यसतीरसत्कथा न कथ्यते यद्भगवानधोक्षजः ।
तदेव सत्यं तदुहैव मंगलं तदेव पुण्यं भगवद्गुणोदयम् २

एतदेव कीर्तनफलं दर्शयन् स्पष्टयति द्वाभ्याम् । मृषा गिरस्ता इत्याभ्यां मृषा गिरः मिथ्यापवादः असतीः असत्यः असतां याः कथास्ताः यत् यासु उत्तमश्लोकस्य यशोऽनुगीयत इति ॥ २ ॥

2. Those words are uttered in vain; that talk is wicked which do not relate to Adhokṣaja (Viṣṇu). That is true, blessed and worthy speech which gives expression to the excellences of the Lord.

तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणां यदुत्तमश्लोकयशोऽनुगीयते ३

(१२ । १२ । ४९—५० सूतः)

यत् तदेव सत्यं तदेवहि मंगलं । ह इति हर्षे । भगवद्गुणानां ऐश्वर्यादीनां कीर्तयितरि अभ्युदयो यस्मात् । नवं नवं यथा भवति तथा रुचिरं रुचिप्रदं महा उत्सवो यस्मात् ॥ ३ ॥

3. It is lovely; it is ever new; it is the constant festival of the heart; it dries the ocean of grief, *viz.*, the praise of the glories of the Lord.—XII. 12. 49-50 (Suta).

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् ।
ततः सद्यो विमुच्येत यद्बिभेति स्वयं भयम् ॥ ४ ॥

(१ । १ । १४ शौनकादयः)

न चैतानि असंभावितानि यतेा यन्नाममात्रकीर्तनेन मुक्तिरपि साध्यत इति । संसृतिमापन्नः प्राप्तः विवशोपि गृणन् । ततः संसृतेः । अत्र हेतुः यद्यतेा नाम्नः भयमपि स्वयं बिभेति कालेापि ॥ ४ ॥

4. Imprisoned in the meshes of worldliness, the man is set free at once if he hymns the name of the Lord. For terror—Death—is himself afraid of the Lord.—I. 1. 14 (Saunaka).

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्युशिक्क्षयाः ॥ ५ ॥
तद्वाग्विसर्गो जनताघविप्लवो यस्मिन्प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायंति गृणंति साधवः ॥ ६ ॥

(१ । ५ । १०—११ नारदः)

तस्माद्वासुदेवाविषयकत्वाद् वाक्चातुर्यादि व्यर्थमिति युक्तमुक्तमित्याह यद्वच इति । चित्रपदमपि यद्वचेा हरेर्यशेा न प्रगृणीत तद्वायसं तीर्थं काकतुल्यानां रतिस्थानं उशन्ति मन्यन्ते कुतः मानसा सत्वप्रधाने मनसि वर्तमाना हंसा साधवः यतयेा यत्र न निरमन्ति नितरां न रमन्ते । उशिक्क्षयाः उशिक् कमनीयं ब्रह्माख्यं क्षयेा निवासेा येषां ते । यथा प्रसिद्धा हंसामानसे सरसि चरंतः कमनीयपद्मखंडनिवासाः त्यक्तविचित्रान्नादियुक्तेप्युच्छिष्टगर्ते काकक्रीडास्थाने न रमन्ते इति ॥ ५ ॥

विनापि पदचातुर्यं भगवत्प्रधानं वचः पवित्रमित्याह । तद्वाग्विसर्ग इति । स चासैा वाग्विसर्गः वाचः प्रयेागः । जनानां समूहेा जनता । तस्याघं प्लावयति नाशयतीति । तथा यस्मिन् वाग्विसर्गे अबद्धवत्यपि अपशब्दादियुक्तेपि प्रतिश्लोकमनन्तस्य यशसा अङ्कितानि नामानि भवन्ति तत्र हेतुः यत् यानि नामानि साधवेा महान्तः वक्तरि सति शृण्वंति । श्रोतरि सति गृणंति । अन्यदा तु स्वयमेव गायंति कीर्तयंतीति ॥ ६ ॥

5-6. However picturesque the words and style may be of a piece of composition, the wise compare it to the pool in which crows sport. The swans of the Mânasa lake do not find delight there, being the dwellers in a beautiful home.—I. 5. 10-11 (Nârada).

Note.—Freed from the tangle of figure of speech, the verse means that saints who delight to dwell in sacred places amid holy surroundings, find no pleasure in profane speeches and writings, however eloquent and adorned by poetic art. That speech is the destroyer of the sin of him who uses it which, though not composed according to the rules of poetics, contains the name of the Lord. Such a speech the saints like to hear, to utter and to chant.

ततोऽन्यथा किंचन यद्विवक्षतः पृथक्दृशः तत्कृतरूपनामभिः ।
न कर्हिचित् क्वापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवास्पदम् ॥ ७ ॥

(१ । ५ । १४ नारदः)

किं च हरिकीर्तनं विना कस्यापि चित्तं तत्त्वाभिमुखं न भवतीत्याह । ततोन्यथेति ततः उरुक्रमचेष्टितात् पृथक् दृशः अतएवान्यथा प्रकारान्तरेण यत्किंचिदर्थान्तरं विवक्षतः पुरुषस्य तया विवक्षया कृतैः स्फुरितैरूपैर्नामभिश्च वक्तव्यत्वेनोपस्थितैः दुःस्थिता अनवस्थिता सती मतिः कदाचित्क्वापि विषये आस्पदं स्थानं न लभेत वा तेनाहता आघूर्णिता नौरिव ॥ ७ ॥

7. The mind that dwells not on the deeds of Hari but desires to narrate other matters and being thus wrongly employed in the description of scenes and names of useless things, gets distracted and finds no haven of rest like a ship tossed by a storm.—I. 5. 14 (Nârada).

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥ ८ ॥

(१ । ६ । ३४ नारदः)

हरिकीर्तनाच्च सद्यो भगवति परमानंद एव मतिः स्थिरा भवतीति नारदानुभवेनाह प्रगायत इति । तीर्थपादो भगवान् । प्रियश्रवाः प्रियकीर्तिः चेतसि दर्शनं याति प्रकाशते आहूतो यथा तद्वदित्यर्थः ॥ ८ ॥

8. The Lord whose very feet constitute a holy shrine, so loves to hear his glories that he makes no delay to make his appearance in my heart when I hymn his praise as though he is drawn to it by my call.—1. 6. 34 (Nârada).

Note.—तीर्थपादः may also mean "He from whose feet has issued the river Gangâ." Interpreted either way, the term signifies Viṣṇu who is known by a thousand names (सहस्रनामा).

या याः कथा भगवतः कथनीयोरुकर्मणः ।
गुणकर्माश्रयाः पुंभिः संसेव्यास्ता बुभूषुभिः ॥ ९ ॥

(१ । १८ । १० सूतः)

तस्मात्फलितमाह । या या कथेति कथनीयानि उरूणि कर्माणि यस्य संसेव्याः नित्यं कीर्तयितव्या बुभूषुभिः निर्भयीभवितुमिच्छद्भिः अन्यथा भयं न निवर्तेत इति भावः ॥ ९ ॥

9. Those who wish eternal life should sing the virtues and deeds of the Mighty Lord.—II. 18. 10 (Sûta).

एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।
योगिनां नृपनिर्णीतं हरेर्नामानुकीर्तनम् ॥ १० ॥

(२ । १ । ११ । शुकः)

एतदेव शुकवाक्येनाह । एतन्निर्विद्यमानानामिति । इच्छतां कामिनां तत्फलसाधनमेतदेव । निर्विद्यमानानां मुमुक्षुणां मोक्षसाधनमेतदेव । योगिनां ज्ञानिनां फलं चैतदेव निर्णीतं नात्र प्रमाणं वक्तव्यमित्यर्थः ॥ १० ॥

10. This hymning the glories of the lord is enjoined on all those who wish to have no fear from any one; and who being disgusted with the world, desire emancipation from the miseries of life; and who have taken to the path of Yoga.—II. 1. 11 (Śuka).

एतद्ध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।
भवसिंधुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥ ११ ॥

(१ । ६ । ३५ नारदः)

ये तु विषयवासनाबद्धा गृहिणः तेषां मोक्षोपि कीर्तनादेव न भवतीत्याह । एतद्ध्यातुरिति । मात्रा विषयाः तेषां स्पर्शाःभोगास्तेषामिच्छया आतुराणि चित्तानि येषां हरिचर्यानुवर्णनं यत् एतदेव भवसिंधौ प्लवः न केवलं श्रुतिप्रामाण्येन किंत्वन्वयव्यतिरेकाभ्यां दृष्ट एवेत्यर्थः ॥ ११ ॥

11. The hymning of the praise of Hari is the ship to carry across the troubled sea of life people whose hearts are oppressed by the hankering after the objects of pleasure.—I. 6. 35 (Nârada).

यस्यावतारगुणकर्मविडंबनानि नामानि येऽसुविगमे विवशा गृणंति ।
तेऽनेकजन्मशमलं सहसैव हित्वा संयान्त्यपावृतमृतं तमजं प्रपद्ये ॥१२॥

(३ । ९ । १५ ब्रह्मा)

अस्तु सदा कीर्तनं अंतकालेपि कृतं मोक्षाय भवतीति ब्रह्मवचनेनाह । यस्येति । अवतारादीनां विडंबनमनुकरणमस्ति येषु तत्रावतारविडंबनानि देवकीनन्दन इत्यादीनि गुणविडंबनानि सर्वज्ञो भक्तवत्सल इत्यादीनि । कर्मविडंबनानि गोवर्द्धनोद्धारणः कंसारातिरित्यादीनि । असुविगमे विवशा अपि गृणंत्युच्चारयंति । शमलं पापं न केवलं पापं किंतु अपावृत्तं निरस्तावरणं ऋतं ब्रह्म प्राप्नुवंति ॥ १२ ॥

12. They who at the moment of death in sheer helplessness utter the names of Hari, significant of the deeds of his many incarnations, cast off their sins all at once and attain to the true, the unborn Brahma. In Him do I take refuge.—III. 19. 15 (Brahmâ).

अयं हि कृतनिर्वेशो जन्मकोट्यंहसामपि ।
यद्व्याजहार विवशो नामस्वस्त्ययनं हरेः ॥ १३ ॥
एतेनैव ह्यघोनोऽस्य कृतंस्यादघनिष्कृतम् ।
यदा नारायणायेति जगाद चतुरक्षरम् ॥ १४ ॥
स्तेनः सुरापो मित्रधुक् ब्रह्महा गुरुतल्पगः ।
स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥ १५ ॥
सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् ।
नाम व्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥ १६ ॥
न निष्कृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्ध्यत्यघवान् व्रतादिभिः ।
यथा हरेर्नामपदैरुदाहृतैस्तदुत्तमश्लोकगुणोपलंभकम् ॥ १७ ॥
नैकांतिकं तद्धि कृतेपि निष्कृते मनः पुनर्द्धावति चेदसत्पथम् ।
तत्कर्म निर्हारमभीप्सतां हरेर्गुणानुवादः खलु सत्वभावनः ॥ १८ ॥
अथैनं मापनयत कृताशेषाघनिष्कृतम् ।
यदसौ भगवन्नाम म्रियमाणः समग्रहीत् ॥ १९ ॥
सांकेत्यं पारिहास्यं वास्तोभं हेलनमेव वा ।
वैकुंठनामग्रहणमशेषाघहरं विदुः ॥ २० ॥
पतितः स्खलितो भग्नः सन्दष्टस्तप्त आहतः ।
हरिरित्यवशेनाह पुमान्नार्हति यातनाम् ॥ २१ ॥
गुरूणां च लघूनां च गुरूणि च लघूनि च ।
प्रायश्चित्तानि पापानां ज्ञात्वोक्तानि महर्षिभिः ॥ २२ ॥
तैस्तान्यघानि पूयन्ते तपोदानव्रतादिभिः ।
नाधर्मजं तद्धृदयं तदपीशांघ्रिसेवया ॥ २३ ॥

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।
संकीर्तितमघं पुंसा दहेदेधो यथानलः ॥ २४ ॥
यथागदं वीर्यतममुपयुक्तं यदृच्छया ।
अजानतोप्यात्मगुणं तथा मंत्रोप्युदाहृतः ॥ २५ ॥
(६ । २ । ७—१९ विष्णुदूताः)

एतदेव सातिशयं विष्णुदूतवाक्येन स्पष्टयति । अयमिति अयं अजामिलो ब्राह्मणः यत् यस्मात् विवशोपि हरेर्नाम व्याजहार उच्चारितवान् अतः जन्मकोटिकृतानामपि अंहसां पापानां कृतनिर्वेशः कृतप्रायश्चित्तः न केवलं प्रायश्चित्तमात्रं हरेर्नाम अपितु स्वस्त्ययनं मोक्षसाधनमपीति ॥ १३ ॥

ननु कर्मसाद्गुण्यकरं हरेर्नामेति युक्तं । स्वातंत्र्येण तु कथमघनिवर्तकं तत्र आहुः । एतेनैवेति । अघोनः अघवतः यत् आ इति छेदः आ ईषत् आभासमात्रं चतुरक्षरं यन्नाम तज्जगाद । एतेनैव केवलेनैव चतुरक्षरमित्यनेन आधिक्यं च दर्शितं कथं जगाद नारायण आय एहि आगच्छ इत्येवं विक्रोशरूपेण पुत्राह्वानेन । अयं भावः । यथा प्रमाणबलात् कर्मशुद्धिहेतुत्वं नाम्नां एवं निरपेक्षप्रायश्चित्तत्वमपि । अतएव इत्यवधारणद्वयम् ॥ १४ ॥

ननु कामकृतानां बहूनां पातकानां सहस्रश आवर्तितानां द्वादशाब्दादिकोटिभिरपि अनिवर्त्यानामेकमेव प्रायश्चित्तं कथं स्यात्तत्राहुः । द्वाभ्याम् । स्तेन इत्याभ्याम् । सुनिष्कृतं श्रेष्ठं प्रायश्चित्तमिदमेव । अत्र हेतुः यतो नाम व्याहरणात् तद्विषया नामोच्चारकपुरुषविषया मदीयोयं मया सर्वतो रक्षणीय इति विष्णोर्मतिर्भवति ॥ १५–१६ ॥

ननु बहूनां पातकानां मन्वादिभिर्यथातथं प्रतिपादितानि कृच्छ्रचान्द्रायणादिवत् कर्माणि प्रायश्चित्तानि सन्ति तत् किमिति केवलं हरिनामैवेत्याशंक्य । इति अधिकः पाठः मुद्रिते पुस्तके दृश्यते ॥

अस्य प्रायश्चित्तस्य श्रेष्ठत्वमेवोपपादयति द्वाभ्याम् । ब्रह्मवादिभिः मन्वादिभिः उक्तैर्व्रतादिभिर्निष्कृतैस्तथा न शुद्ध्यति उदाहृतैरुच्चारितैर्यथा नाम पदैरित्यनेन मां पाहीत्यादि क्रियायोगोपि नापेक्षित इति दर्शितः । किं च नामपदोच्चारणं उत्तमश्लोकस्य गुणानां चोपलंभकं ज्ञापकं भवति न तु कृच्छ्रचांद्रायणादिवत् पापनिष्कृतिमात्रोपक्षीणमित्यर्थः ॥ १७ ॥

नैकांतिकं नात्यंतशोधकं तन्निष्कृतं यस्मिन्कृतेपि असत्पथे पापमार्गे मनो धावति चेत् कर्मणां पापानां निर्हारं आत्यंतिकं नाशमिच्छतां हरेर्गुणानुवाद एव प्रायश्चित्तं यतोऽसौ खलु सत्वभावनः चित्तशोधकः ॥ १८ ॥

एवमाशंकाः परिहृत्य अजामिलनेतॄन् यमदूतानादिशन्ति । अथैनमिति । अथ तस्मादेनं मा अपमार्गं नयत यतः कृतमशेषाणामघानां निष्कृतं येन यद्यस्मात्समग्रहीत् संपूर्णमुच्चारितवान् नामैकदेशेनाप्यलमिति भावः । म्रियमाण इत्यनेन पापांतरासंभव उक्तः । न तु तत्कालीनत्वमेव विवक्षितं तदानीं कृच्छ्रादिविधिवत् नामोच्चारणविधेरप्यसंभवात् न च विधिं विना काकतालीयनामोच्चारणं पापहरमित्यत्रास्ति प्रमाणमिति ॥ १९ ॥

नन्वयं पुत्रनामाग्रहीत् न तु भगवन्नाम । तत्राहुः । सांकेत्यमिति पारिहास्यं परिहासेन कृतं स्तोभं गीतालापपूरणार्थं कृतं । हेलनं किं विष्णुनेति । सावज्ञमपि वैकुंठनामोच्चारणम् ॥ २० ॥

ननु नायं संकल्पपूर्वकं वैकुंठनामाग्रहीत् किंतु पुत्रस्नेहपरवशः सन् तत्राह । पतित इति । अवशेनापि हरिरित्याह । स यातनां नार्हति पुमानित्यनेन नात्र वर्णाश्रमादिनियम इत्युक्तम् । अवशत्वमेवाह । पतितः प्रासादादिभ्यः । स्खलितः मार्गे । भग्नो भग्न गात्रः । संदष्टो सर्पादिभिः तप्तो ज्वारादिना आहतो दंडादिना ॥ २१ ॥

ननु महतः पापस्य महदेव प्रायश्चित्तं युक्तं न तु अल्पं नामग्रहणमात्रं पापतारतम्येन कृच्छ्रादितारतम्यवत् । तत्राहुः द्वाभ्यां गुरूणामित्याभ्याम् । गुरूणां पापानां गुरूणि प्रायश्चित्तानि लघूनां च लघूनि तारतम्यं ज्ञात्वा मन्वादिभिरुक्तानि अतस्तत्र तथैव व्यवस्था हरिनाम्नां तु नेयं व्यवस्थोक्ता । विष्णोः स्मरणमात्रेण मुच्यते सर्वपातकैरिति वचनात् । न च सुराविंदुपानेन महापातकत्वस्मरणवत् नाम्नस्तत्प्रायश्चित्तत्वस्मरणस्यायमतिभार इति ॥ २२ ॥

किं च तैस्तानीति तैस्तपोदानादिभिः तान्यघानि एव पूयन्ते नश्यंति अधर्मोज्ञातं मलिनं तु तस्य हृदयं पापकर्तुः यद्वा तेषामघानां हृदयं सूक्ष्मरूपं संस्काराख्यं न शुद्ध्यति तदापीशांघ्रिसेवया प्रकरणात् कीर्तनेनैव शुद्ध्यतीत्यर्थः । अयं भावः महान्त्यपि पापानि सकृदुच्चरितेनैव नाम्ना नश्यंति सकृत्प्रवर्तितेन दीपेन गाढध्वान्तमिव । तदावृत्त्या तु पापान्तरस्यानुत्पत्तिर्दीपधारण इव तमोंतरस्य । ततश्च वासनाक्षयात् हृदयशुद्धिः एतदर्थमेव तत्र तत्रावृत्तिविधानं पापक्षयश्च भवति स्मरतां अहर्निशमित्यादिषु तदेवात्राप्युक्तं गुणानुवादः खलु सत्वभावनः तदपीशांघ्रिसेवयेति । अतोस्य हरिनाम्नैव पापक्षयः वासनाक्षयस्तु महापुरुषदर्शनादिति भावः ॥ २३ ॥

ननु प्रायश्चित्तमिदमपि इति ज्ञात्वा नोक्तमिति चेत्तत्राह । अज्ञानादिति । बालकेन अज्ञानादपि प्रक्षिप्तोऽग्निर्यथाकाष्ठराशिं दहति तद्वत् ॥ २४ ॥

नन्वेवमपि परिषदनुपदिष्टं श्रद्धाहीनं च कथं प्रायश्चित्तं भवेत्तत्राह यथागदमिति अगदमौषधं वीर्यवत्तममपि वक्तव्ये वीर्यतममित्युक्तं यदृच्छया श्रद्धाहीनमपि उपयुक्तं भक्षितं परिषद्मुखादजानतो स्वगुणमारोग्यं कुर्यात् मंत्रोपि नामात्मकः तथा स्वकार्य्यं कुर्यादेव नहि वस्तुशक्तिं श्रद्धादिकमपेक्षते ॥ २५ ॥

13. This person (Ajâmîla) has expiated and freed himself from the sins of a million incarnations. For he uttered the name of Nârâyaṇa in the helpless condition of his death. And this utterance not only served as an act of penance but the means of effecting his final emancipation.

14. When he uttered the four letters occurring in his call नारायण (O Nârâyaṇa, come) the expiation of all sins were made by him.

Note.—The word नारायणाय (Nârâyaṇâya) has the 4th case termination and is a part of the eight-lettered Mantra of the Vaiṣṇavas. But in the call of Ajâmîla the

expression may be analysed in two words नारायण and आय, the first being the vocative form of the noun नारायण and the second आय being a verb in the imperative mood, second person, singular number, both together signifying O Nârâyaṇa, come. The story, in brief, is, that Ajâmila was a Brâhmaṇ of bad character and had become a professional robber. At the time of his death he called his son whose name was Nârâyaṇa. By virtue of the utterance of this name which is one of the many names of Viṣṇu, he was saved after his death from falling into the clutches of Yama's myrmidons.

15-25. The thief, the wine-drinker, the betrayer of his friend, the killer of a Brâhmaṇ, the polluter of the bed of his *Guru*, the killer of a woman and of a cow, a regicide, a patricide, and other sinners. The expiation of the sin of all of these sinners is made by the uttering the name of Viṣṇu. Because Viṣṇu's attention is drawn towards the caller as one belonging to Him. The sinner is not washed of his sins so clean by penances prescribed by expositors of the Śruti; nor by performance of religious rites and ceremonies (as prescribed by the Dharma-Śâstras) as by the utterance of the name of Hari, which are significant of his illustrious qualities. Penances cannot effect radical purification. For even after the performance of the penance it is possible that the mind may run after evil ways. Therefore people who desire to effect complete annihilation of their sins should praise the Lord which causes the purification of the heart. Do not, O myrmidons of Yama, carry him. He has effected entire purification of his sins; for at the moment of his death he uttered the name of Bhagavân. Whether uttered in calling some one who hears that name, or uttered in jest, or uttered in filling a stop in a tune while singing, or uttered insultingly in disrespect, the name of Hari has been spoken of as destructive of sins. When slipping and falling, when his limbs are fractured, when bitten, beaten and otherwise afflicted, the man who ejaculates the name of Hari even involuntarily does not merit punishment for his sins. The great Ṛiṣis in their plenary possession of knowledge of all things, have prescribed small and great penances for small and great sins proportionately. By the performance of these penances their sins are washed away. But their hearts can only be cleansed by the service of the feet of the Lord. Whether uttered willingly or unwillingly, consciously or unconsciously, the name of Hari consumes the sin of man as fire consumes fuel. Just as a powerful drug taken produces effect though its medicinal virtues may not have been known to the patient, so does a *Mantra* when rightly uttered produce its effect.—VI. 2. 7-19 The Heralds of Viṣṇu.

एवं स विप्लावितसर्वधर्मा दास्याः पतिः पतितो गर्ह्यकर्मा ।
निपात्यमानो निरये हतव्रतः सद्यो विमुक्तो भगवन्नाम गृह्णन् ॥२६॥

नातः परं कर्मनिबन्धकृन्तनं मुमुक्षतां तीर्थपदानुकीर्तनात् ।
न यत्पुनः कर्मसु सज्जते मनो रजस्तमोभ्यां कलिलं ततोन्यथा ॥ २७॥

(६ । २ । ४५—४६ शुकः)

एवमजामिलप्रकरणमुपसंहरति । एवमिति । विप्लाविताः सर्वे धर्मा येन हतं व्रतं स्वदारनियमादि यस्य स भगवन्नाम गृह्णन् न तत्प्रभावात्सद्यो मुक्तः पापेभ्यः यमपाशेभ्यो वा तस्मात्साधूक्तं असुविगम इत्यादि ॥ २६ ॥

तदेवं फलितमाह नातः परमिति । कर्मनिबंधनस्य पापमूलस्य कृन्तनं छेदकं अतः परं नास्ति कस्मात्तीर्थपदस्यानुकीर्तनात् । तत्र हेतुः यद्यतोऽनुकीर्तनात् । ततोऽनुकीर्तनादन्यथा प्रायश्चित्तान्तरैः रजस्तमोभ्यां कलिलं मलिनमेव तिष्ठति यत् तन्मनः ॥ २७ ॥

26-27. Thus was Ajâmîla, the paramour of his female slave, he who had trodden down all religious injunctions, rites and ceremonies, who had fallen by his reproachful conduct, who was on the point of being cast into hell—thus was he saved by the utterance of the name of the Lord. No other instrument cuts the bonds of Karma so well as the singing the praise of Him whose feet are a sacred shrine. For the mind is not then attached to worldly activities. Other methods are soiled with the qualities of *Rajas* and *Tamas* (Passion and Inertness).—VI. 2. 45-46.

म्रियमाणो हरेर्नाम गृह्णन् पुत्रोपचारितम् ।
अजामिलोप्यगाद्धाम किमुत श्रद्धया गृणन् ॥ २८ ॥

(६ । २ । ४९ शुकः)

अत्रासंभावनां परिहरति म्रियमाण इति । म्रियमाण अवशत्वेन बुद्ध्याविहीनोपि । धाम विष्णोः । अगात् देहान्तरे ॥ २८ ॥

28. Having uttered the name of Hari when calling his son Ajâmîla went to the abode of Nârâyana. Greater is the title to the reward of that person who sings Hari's praise in full faith.—VI. 2. 49 (Śuka).

नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः ।
अजामिलोपि येनैव मृत्युपाशादमूमुचत ॥ २९ ॥

एतावतालमघनिर्हरणाय पुंसां संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुश्य पुत्रमघवान् यदजामिलोपि नारायणेति म्रियमाणउपैति मुक्तिम् ३०

एतदेव यमवाक्येन स्पष्टयति चतुर्भिः नामोच्चारणेत्यादिभिः । पुत्रका इति दूतसंबोधनम् । येनैव हरिनामोच्चारणमात्रेणैव ॥ २९ ॥

तस्मान्निरपेक्षसाधनं हरिनामोच्चारणं पुरुषार्थ इत्याह । तावतालमिति भगवतो गुणानां कर्मणां नाम्नां संकीर्तनमिति यत् एतावता पुंसां अघनिर्हरणाय पापक्षयमात्राय अलं उपयोगो नास्ति । अलं शब्दोऽत्रावधारणे उपयोगाभावमेवाह । अजामिलो महापातक्यपि नारायणेति विक्रुश्य न तु कीर्तयन् तत्र पुत्रं विक्रुश्य न तु हरिं अघवानशुचिरपि म्रियमाणो स्वस्थचित्तोपि मुक्तिमवाप । न त्वघनिर्हरणमात्रं मुक्तिदातुश्च कीर्तनस्यार्थकामादिदानमीषत्करमिति द्रष्टव्यम् ॥ ३० ॥

29-30. See, O my children, the virtue of the utterance of the name of Hari, by means of which even Ajâmila was saved from the clutches of the myrmidons of Yama. It is not enough to say that the singing of the praise of Hari's name, virtues and deeds destroys sin. For the mere utterance of the words, O Nârâyaṇa, by Ajâmila when calling his son resulted in the salvation of a sinner like him.—VI. 3. 23-24 (Yama).

प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिर्बत माययालम् ।
त्रय्यां जडीकृतमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि युज्यमानः॥ ३१॥

नन्वेवं तर्हि मन्वाद्युक्ता द्वादशाब्दादिविधयोप्यनर्थाः प्रसज्जेरन् तत्रायासादिबाहुल्यात् हरिनामोच्चारणमात्रस्य सुकरत्वात्तेनैव लघुना कृतार्थत्वात् पुरुषप्रायश्चित्तेषु अप्रवृत्तिप्रसंगादिति चेत्तत्राह । प्रायेणेति महाजनो मन्वादिः यथामृतजीवनौषधिमजानन्तो वैद्या रोगनिर्हरणाय त्रिकटुकनिम्बादीनि स्मरंति तथा स्वयं भूशंभुप्रमुखद्वादशाब्दादिव्यतिरिक्तेनायं महाजनोऽतिगुह्यमिदमज्ञात्वा द्वादशाब्दादिकं स्मरंति । किं च मायया देव्या अलं मोहितमतिरयं जनः मधु मधुरं यथा भवत्येवं पुष्पितायां पुष्पस्थानीयैरर्थवादैर्मनोहरायां त्रय्यां जडीकृता अभिनिविष्टामतिर्यस्य अतो महत्येव कर्मणि श्रद्धया युज्यमानो नाल्पे प्रवर्तते । दृश्यते हि प्राकृतस्य महति मंत्रादौ श्रद्धा अल्पकेनामाक्षरे च न तस्मादस्य ग्राहको नास्तीति तैर्नोक्तम् । यद्वा । स्वाधीनसिंहोस्तीत्येतावताश्च शृगालादिनिवारणाय तं यथा न प्रयुंजते तथा अतितुच्छत्वात्पापस्य तन्निरसनाय परममंगलं हरेर्नाम न स्मरंति । यद्वा । नाममाहात्म्यज्ञाने सर्वमुक्तिप्रसंगादित्येषा दिक् ग्रंथविस्तरभयान्नातिप्रपंच्यते इति प्रांचः । वयं तु ब्रूमः । वेदार्थ विचारकैर्मन्वादिभिर्वेदार्थो भगवन्नाममहिमा ज्ञातश्च बहुषु स्थानेषु निबद्धश्च तथापि द्वादशाब्दादीनां नाप्रामाण्यं । यथाहि यागादिकमुक्त्वा शेषे सर्वोपमर्दनेनाद्वैतमुक्तं वेदे तथा श्रीहरिनामापि प्रायश्चित्तेषु एवं च यथाद्वैतश्रुतिश्रद्धालुभिर्य्यागादिष्वकृतेष्वपि न वेदाप्रामाण्यं तथा नामोच्चारणमहिमाश्रद्धालुभिः प्रायश्चित्तान्तरे अकृतेपि सुकरत्वात् संभावनादीनां चाद्वैतपक्षतुल्यत्वादिति । तदुक्तं प्रायेणेति एवं श्रवणादिष्वपि द्रष्टव्यम् ॥ ३१ ॥

31. The great ordainers of laws (Manu and others) were not acquainted with this (power of the name of Hari). Their understanding was confused by the influence of Mâyâ. Those ordainers (of penances) were engaged in great sacrificial rites because their intellects were misled by the sweet and flowery texts of the Vedas.—VI. 3. 25 (Yama).

Note.—This rebellion of the Bhâgavata against the Karma Kânḍa of the Vedas finds support in the Bhagvad-Gîtâ (*vide* Chapter II, verses 42 & 45). The irreverential tone of the reflection betrays open departure from the ancient line of belief and action. It is an important subject for research by scholars to trace the change of belief that has taken place resulting in the overthrowing of sacrificial performances by the Bhâgavatas and the growth of their religion of Bhakti.

एवं विमृश्य सुधियो भगवत्यनन्ते सर्वात्मना विदधते खलु भावयोगम् ।
ते मे न दंडमर्हन्त्यथवा अमीषां स्यात्पातकं तदपि हंत्युरुगायवादः ॥३२॥
(६।३।२३—२६ यमः)

तस्मात्सर्वात्मना भगवतः कीर्तनं कर्तव्यमित्याह एवमिति भावयोगं भक्तियोगं अमीषां पातकं न स्यादेव यदि स्यात् उरुगायस्य वादः कीर्तनम् ॥ ३२ ॥

32. Having reasoned in this manner the wise place their devotion on Ananta (the Infinite). Those people should not be punished by me. If they have incurred any sin it has been destroyed by their praising of the glories of the Lord.—VI. 3. 23-26 (Yama).

अथापि मे दुर्भगस्य विबुधोत्तमदर्शने ।
भवितव्यं मंगलेन येनात्मा मे प्रसीदति ॥ ३३ ॥
अन्यथा म्रियमाणस्य नाशुचेर्वृषलीपतेः ।
वैकुंठनामग्रहणं जिह्वा वक्तुमिहार्हति ॥ ३४ ॥
क्वचाहं कितवःपापो ब्रह्मघ्नो निरपत्रपः ।
क्व च नारायणेत्येतद्भगवन्नाम मंगलम् ॥ ३५ ॥
(६।२।३२—३४ अजामिलः)

यच्चोक्तं बह्वायाससाध्यद्वादशाब्दादिप्रायश्चित्तं प्रधानं सुकरं तु नामोच्चारणं न तथेति । तदतिमंदं अनेकजन्मार्जितपरमसुकृतसाध्यत्वान्नामोच्चारणस्येति अजामिलवचनेनाह त्रिभिः । अथापीति । यद्यप्यहमस्मिन्जन्मनि दुर्भगः पापीयान् तस्यापि मे नूनं विबुधोत्तमदर्शने तन्निमित्तं मंगलेन महता पूर्वेण पुण्येन भवितव्यं येन दर्शनेन आत्मा प्रसीदति इदानीमपि ॥ ३३ ॥

अत्रानुमापकमाह । अन्यथेति । अन्यथा पूर्वपुण्यं विना कथंभूतं वैकुंठनाम गृह्यते वशीक्रियतेनेनेति ग्रहणम् ॥ ३४ ॥

अत्र हेतुः क्व चाहमिति ब्रह्मघ्नः विप्रत्वनाशकः महता पुण्येन विना अत्यंतासंभावितमेतदिति भावः ॥ ३५ ॥

33-35. There is no doubt that there is an auspicious cause which has produced this vision of the Supreme, placed to one like me who am

so unworthy, a vision which has made my mind so serenely happy. Otherwise without previous merit (acquired in former births), the tongue of this paramour of a Śûdra slave woman is not fit to utter the name of Nârâyaṇa. Vast is the distance between me, the shameless, the sinner, the treacherous, the murderer of Brâhmaṇs and the ineffable name of the Lord.—VI. 2. 32-34 (Ajâmîla).

ब्रह्महा पितृहा गोघ्नो मातृहाचार्यहाघवान् ।
श्वादः पुक्कशको वापि शुद्ध्येरन् यस्य कीर्तनात् ॥ ३६ ॥

(६ । १३ । ८ ऋषयः)

तस्य नाम्नो मंगलत्वमेवाह । ब्रह्महेति । यस्य भगवतो नाम्नः । तस्मान्नामग्रहणं अनेकसुकृतकृत्यमिति बह्वायाससाध्यमिति भावः ॥ ३६ ॥

36. Even a murderer of a Brâhmaṇ, of his own mother and teacher, and of a cow, even the eater of dog's carrion, even a low-born brat of a Śûdra mother and Niṣâda (a low-born pariah) father becomes purified by singing the praise of the lord.—VI. 13. 8 (Ṛiṣis).

अहो वत श्वपचोऽतो गरीयान्यस्य जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सस्नुरार्य्या ब्रह्मानूचुर्नाम* गृणंति ये ते ॥३७॥

(३ । ३३ । ७ देवहूतिः)

तदेवोपपादयति देवहूति वाक्येन । अहो वत इति । अहो वत इत्याश्चर्यं यस्य जिह्वाग्रे वर्तते तुभ्यं तव नाम स श्वपचोपि अतः अस्मादेव हेतोः गरीयान् यद्यस्मात् वर्तते अत इति वा । कुत इत्यत आह । यतस्त एव तपस्तेपुः कृतवन्तः जुहुवुः होमं कृतवन्तः सस्नुः तीर्थेषु स्नाताः । आर्यास्त एव सदाचाराः ब्रह्म वेदम् अनूचुः अधीतवन्तः ये ते नाम गृणंतीत्यर्थः जन्मान्तरे तैस्तपो होमादिसर्वसुकृतमिति त्वन्नामकीर्तनेन महाभाग्यादयेावगम्यते यद्वा तन्नामकीर्तने तपोहोमाद्यन्तर्भूतमतस्ते पुण्यतमा इति स्थूलोपसंहाराभिप्रायेण व्याख्येयम् ॥ ३७ ॥

37. It is wonderful that an eater of carrion should be so elevated by reason of his tongue uttering Thy name. They who sing thy praise have virtually performed penances, have poured oblations on fire, have bathed in sacred rivers, have recited the Vedas. They have become ennobled.—III. 33. 7 (Devahutî).

गृहेष्वाविशतां वापि पुंसां कुशलकर्मणाम् ।
मद्वार्त्तायातयामानां न बंधाय गृहामताः ॥ ३८ ॥

(४ । ३० । १९ श्रीकृष्णः)

* ब्रह्मानच्चुरिति पाठान्तरम् ।

तदेवं हरिकीर्तनस्य सर्वत्रोपकारकत्वमुक्त्वा सर्वाश्रमाधिकारित्वं कैमुतिकन्यायेन भगवद्वचनेनाह । गृहेष्वाविशतामिति । गृहेष्वाविशतां आसक्तानां कुशलकर्मणां अनिषिद्धव्यापाराणां परस्परं मद्वार्तया यातयामानां गतकालानां पुंसां गृहा न बंधाय संसाराय भवंति सतां सम्मताश्च भवंतीति भक्तिसाधनत्वादिति । तथा च यदि विषयिनामप्यनेन सिद्धिस्तदा सुतरामन्येषामिति भावः ॥ ३८ ॥

38. Whether men be householders expert in worldly occupations, they are not subject to the bondage of repeated incarnations if they pass their hours in the praise of my glory.—IV. 30. 19 (Śrî Kṛiṣṇa).

Note.—The privilege of praying to God belongs to all—irrespective of birth, age, sex, profession, &c. The reward of Mokṣa is the portion of all devotees of God. This is the Vaiṣṇava Dharma. It is the solace of the lowest classes because it places within their reach the same spiritual rewards as are open to the highest classes.

तस्मादहं विगतविक्लव ईश्वरस्य सर्वात्मना महि गृणामि यथा मनीषम् ।
नीचोऽजयागुणविसर्गमनुप्रविष्टः पूयेत येन हि पुमाननुवर्णितेन ॥३९॥
(७ । ९ । १२ प्रह्लादः)

न च केवलं स्तुतिमात्रं एतत्सदाचारादिति प्रह्लादवचनेनाह । तस्मादहमिति यस्मादेवं भगवान् कीर्तनेनैव तुष्यति तस्मादहं नीचोपि विगतविक्लवः गतशंकः सन् ईश्वरस्य महिमानं सर्वथा सर्वप्रयत्नेन स्वमनीषानुसारेण अनुवर्णयामि अजानतोपि तत्करणे हेतुमाह । येनैव महिम्ना अनुवर्णितेन अजया अविद्यया गुणविसर्गं संसारं अनुप्रविष्टः पुमान् शुद्ध्येत तन्महिम्नोऽन्यस्य तथा शोधकत्वाभावात् ॥ ३९ ॥

39. I, therefore, though of low birth (of the tribe of Daityas) have no hesitation to praise the Lord with all my heart according to the power of my understanding. For by so doing even one who is cast into the world of Mâyâ (ignorance) becomes purified.—VII. 9. 12 (Prahlâda).

सोऽहं प्रियस्य सुहृदः परदेवताया लीलाकथास्तव नृसिंहविरिंचिगीताः ।
अंजस्तितर्म्यनुगृणन् गुणविप्रमुक्तो दुर्गाणि ते पदयुगालयहंससंगः ॥४०॥
(७ । ९ । १८ प्रह्लादः)

एवं चाविद्यया मुच्यते इत्युक्तम् । एतत्फलं दर्शयति । प्रह्लादवाक्येनैव सोहमिति । सोहं तव दासः सन् भो नृसिंह तव लीलाकथा अनुगृणन् दुर्गाणि महद्दुःखानि अंजसा तितर्म्यितरामित्यर्थः । अत्र हेतुः गुणैरागादिभिः विशेषेण प्रयुक्तः सन् ततः ते पदयुगमेव आलयो येषां भक्तानां त एव हंसाः ज्ञानिनः तैः संगो यस्य मम सोहं कथं भूतस्य तव कथाः तत्राह । प्रियस्येत्यादि कुतो ज्ञाताः । विरञ्चेन गीताः तत् संप्रदायप्रवृत्ताः दास्ये प्रवृत्तस्य मम भगवदनुग्रहेण सत्संगस्ततो वीतरागतया भगवद्गुणवर्णनं ततश्च न दुःखादिसंभवः स्यादिति वाक्यार्थः ॥ ४० ॥

40. O Nrisiṁha, by praising thy glorious deeds which Brahmâ has sung in the Vedas, I shall at once get over my difficulties. I shall

become associated with saints who take refuge in thy lotus feet and I shall be freed from the meshes of Mâyâ.—VII. 9. 18 (Prahlâda).

मंत्रतस्तंत्रतः छिद्रं देशकालार्हवस्तुतः ।
सर्वं करोति निश्छिद्रं नाम संकीर्तनं तव ॥ ४१ ॥

(८ । २३ । १६ शुकः)

एवं भगवत्कीर्तनं निरपेक्षं श्रेयःसाधनमित्युक्तम् । इदानीं कर्मांतरवैगुण्यपरीहारसमर्थमपीत्याह । शुक्राचार्यवाक्येन । मंत्रतस्तंत्रत इति । मंत्रतः स्वरादिभ्रंशेन तंत्रतः व्युत्क्रमादिना देशतः कालतश्च अर्हतः सत्पात्रतः वस्तुतस्तु दक्षिणादिना यच्छिद्रं न्यूनं तत्सर्वं तव नाम्नोनुकीर्तनमात्रमेव निःछिद्रं करोति ॥ ४१ ॥

41. The utterance of thy name makes up all that is wanting in the invocation of a Mantra (whether due to wrong pronunciation) or wanting in Tantra (due to wrong sacrificial arrangement) or wanting in place, time and materials of worship,—all these differences are made up by the utterance of thy name.—VIII. 27. 16 (Śuka).

Note.—At the end of religious rites and ceremonies such as Śrâddhas, &c., the following prayer for forgiveness is generally invoked :—

यदसाङ्गं कृतं कर्म्म जानता वाप्यजानता ।
साङ्गं भवतु तत् कर्म श्री हरेर्नामानुकीर्त्तनात् ।
श्री हरिः श्रीहरिः श्रीहरिः ॥

Which may be rendered into English as follows :—

"Whatever work may have been performed imperfectly, whether knowingly or unknowingly, may the same be made perfect by the utterance of the name of Śrî Hari."

Thrice is the name of Hari repeated with the prefix of the auspicious honorific Śrî.

या दोहनेऽवहनने मथनोपलेप प्रेंखेंखनार्भरुदितोक्षणमार्जनादौ ।
गायंति चैनमनुरक्तधियोश्रुकंठ्यो धन्या व्रजस्त्रिय उरुक्रमचित्तयानाः*॥ ४२ ॥

(१० । ४४ । १५ मथुरापुर—योषितः)

तस्माद्धरिकीर्तनपरा एव धन्या इत्याह नगरनारीवचनेनाह । यादोहनेति । यादोहनादिषु एनं गायंति ता व्रजस्त्रियो धन्या । अवहननं धानादेः कण्डनम् । प्रेंखेंखनं दोलां दोलनं । उक्षणं सेचनं कथंभूताः उरुक्रमे चित्तं उरुक्रमचित्तं तेनैव यानं सर्वविषयप्राप्तिर्यासां ताः पाठान्तरे उरुक्रमं चिंतयन्त्यः कुतः अनुरक्तधियः अत्र लिंगं अश्रुकंठ्यः ॥४२॥

42. Blessed are the women of Vraja who with their minds riding on the thoughts of Viṣṇu and with their voice choked with the flow of tears, sing his praise with all their hearts, while going through their domestic work of milking and churning, grinding and pounding, sweeping and besmearing (the floor with cowdung) swinging and lullabying

* चिन्तयाना इति पाठान्तरम् ।

crying babies, and watering (plants and trees).—X. 44. 15 (Women of Mathurâ).

क उत्सेहत संत्यक्तुमुत्तमश्लोकसंविदम् ।
अनिच्छतोपि यस्य श्रीरंगान्न च्यवते क्वचित् ॥ ४३ ॥

(१० । ४७ । ४८ गोप्यः)

यत एवं अत आह । क उत्सहेति । संविद् परस्परवार्त्ताः कः आत्महितार्थी त्यक्तुं त्यागं कर्त्तुं उत्सहेत यस्य उत्तमश्लोकस्य निजलाभपूर्णत्वात्तामनिच्छतोपि क्वचित्स्वभक्तवरदानसमयेपि तथा भगवत्कीर्तनविमुखं लक्ष्मीर्नानुगृह्णातीति भावः ॥ ४३ ॥

43. Who would like to cease from the talk of Kṛiṣṇa, to whose embrace Lakṣmî clings though he may like it or not?—X. 47. 48 (Gopîs).

गायन्ति ते विशदकर्मगृहेषु देव्यो राज्ञां स्वशत्रुवधमात्मविमोक्षणं च ।
गोप्यश्च कुंजरपतेर्जनकात्मजायाः पित्रोश्च लब्धशरणा मुनयो वयं च ४ ४

(१० । ७१ । ९ उद्धवः)

अतएव विवेकिनः कीर्तनमेव कुर्वन्तीति नारदवचनेनाह । गायन्ति ते इति । जरासंधधृतानां राज्ञां देव्यः पत्न्यः ते विशदं कर्म स्वगृहेषु बाललालनादौ गायन्ति तत्कर्मस्वशत्रोर्जरासंधस्य वध आत्मनां च विमोक्षणं च वत्स मा रोदीः श्रीकृष्णः जरासंधं निहत्य तव पितरं मोचयित्वा कामान्पूरयिष्यतीत्यत्र दृष्टान्तः गोप्यश्चेत्यादि । यथा गोप्यः शंखचूडवधं स्वमोक्षणं च गायंति अवतारान्तरं च कुंजरपतेः नक्रान्मोक्षणं जनकात्मजायाश्च रावणात् अत्रैव च पित्रोः कंसगृहात् मोक्षणं च नक्रादीनां च वधं च मुनयः सनकादयः अन्येपि लब्धशरणाः भक्ताः ॥ ४४ ॥

44. The wives of the chiefs (imprisoned by Jarâsandha, king of Magadha) will sing in the midst of their domestic duties, thy great service, *viz.*, the killing by thee of their enemy and the release of their husbands. Likewise do the Gopîs sing of singular services of thy killing their enemy Saṅkhachûḍa and of the elephant's release by thee from the alligator; and of the release of Jânakî (from the prison of Râvana) and of the release (from the prison of Kaṃsa) of thy parents (Vasudeva and Devakî). And so also the Munîs and we who have found shelter in thee shall sing (of our release from the prison of worldly life).—X. 71. 9 (Uddhava).

जिह्वां लब्ध्वापि यो विष्णुं कीर्तनीयं न कीर्तयेत् ।
लब्ध्वापि मोक्षनिःश्रेणीं स नारोहति दुर्मतिः ॥ ४५ ॥

(हरिभक्ति सुधोदये ८ । ५ नारदः)

एवमन्वयं निरूप्य व्यतिरेके निंदामाह जिह्वामिति । लब्ध्वापि स्वाधीनजिह्वोपि स मोक्षनिःश्रेणीं मोक्षारोहणसोपानं लब्ध्वापि नारोहतीति दुर्मतिर्ज्ञेयः । अत्र मोक्षनिःश्रेणी जिह्वाया दृष्टान्तः आरोहणं कीर्तनस्य ॥ ४५ ॥

45. He who having got a tongue does not praise Viṣṇu—that fool does not ascend the ladder of Mokṣa which is in his command.—VIII. 5. Haribhaktisudhodaya (Nârada).

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्प्रजाश्च ।
वित्तं त्वतीर्थीकृतमंगवाचं हीनां मया रक्षति दुःखदुःखी ॥ ४६ ॥
यस्यां न मे पावनमंग कर्मस्थित्युद्भवप्राणनिरोधमस्य ।
लीलावतारेप्सितजन्म वास्याद्वंध्यां गिरं तां विभृयान्न धीरः ॥ ४७ ॥
(११।११।१९—२० श्रीकृष्णः।)

कथं दुर्मतिः कीर्तनविमुखत्वेन वृथा वाग्व्ययदुःखित्वादिति भगवद्वचनेनाह । गां दुग्धदोहामिति । दुह्यत इति दोहः पयः। दुग्धोदेहो । नोत्तरत्र दोहोस्ति यस्यास्तां अर्थ-शून्यां असतीभार्यां कामशून्यां। देहं पराधीनं प्रतिक्षणं दुःखहेतुः असत्प्रजां दृष्टादृष्टफलशून्यं पुत्रं। अतीर्थीकृतं आगतेऽपि पात्रे अदत्तम्। दुःकीर्तिदुरितापादकं अंग हे उद्धव दुःखा-नन्तरं दुःखमेव यस्य सा रक्षति यथा तथा मयाहीनां वाचम् ॥ ४६ ॥

एतद्भगवद्धीनत्वं विवृणोति तस्यामिति । जगतः शोधकं चरित्रं न स्यात् किं तत् अस्य विश्वस्य स्थित्यादिरूपं तद्धेतुरित्यर्थः । लीलावतारेषु ईप्सितं जगतः प्रेमास्पदम् । श्रीकृष्णरामादिजन्म वा न स्यात् तां निःफलां गिरं धीरो धीमान् न धारयेत् दुःखमात्र-हेतुत्वादिति ॥ ४७ ॥

46-47. It is an infliction and a misfortune to keep a cow that has ceased to give milk, to have a wife that is unfaithful, a body that is another man's slave, children that are wicked, to give away wealth to an unworthy person, and to have a tongue that does not praise me. Let not a wise man have a tongue that is not used in singing my glorious works—the creation, preservation and destruction of the universe, my many incarnations that I underwent in the manner I liked.—XI. 11. 19-20 (Śṛî Kṛiṣṇa).

कलिं सभाजयन्त्यार्या गुणज्ञा सारभागिनः ।
कीर्तनेनैव* कृष्णस्य मुक्तसंगःपरं व्रजेत् ॥ ४८ ॥
नह्यतः परमो लाभो देहिनां भ्राम्यतामिह ।
यतो विंदेत परमां शांतिं नश्यति संसृतिः ॥ ४९ ॥
(११ । ५ । ३६—३७ करभाजनः)

एवं अकीर्तने निंदामुक्त्वा विशेषात् कलियुगे कीर्तनं प्रशस्तमित्याह । कलिमिति कलिं कलियुगं सभाजयन्ति प्रशंसंति कलेर्गुणं जानन्ति यतः सारभागं सारांशं गृह्णं-तीति सारभागिनः यत्र युगे कीर्तनेनैव कृष्णस्य अतएव सभाजयंतीत्यर्थः ॥ ४८ ॥

* यत्र सङ्कीर्त्तने नैव सर्वस्वथोऽभिलभ्यते इति पाठान्तरम् ।

'अत्र कैमुतिकन्यायेन स्वार्थलाभं स्पष्टयति न ह्यत इति । अतः कीर्तनात् अन्यः परमः उत्कृष्टः लाभः अर्थो नास्ति स्वार्थोपायस्य इह संसारे भ्राम्यतां इह साधनोपाय-विचारे वा भ्राम्यतां अनिश्चयवतां । यतः कीर्तनात् परमां शांतिं मोक्षं । यदि चैवं तदा धर्मादिकं कीर्तनेनैव प्राप्यत इति किमु वक्तव्यम् । यद्वा नैरुज्यार्थं शर्कराभक्षणवत्स्वयमानन्दप्रदः स्वार्थान्तरहेतुरहेतुश्चेति परमो लाभः एवं तस्मात्कलेः प्रशंसा युक्तैवेति ॥४९॥

48-49. They who appreciate good qualities, they who choose the essential of things; such worthy men speak highly of Kali Yuga. For in this age all objects of desire are obtained by the men singing of Hari's praise. No other means is equal to it for men lost in the mazes of worldly life. For by means of it tranquillity is attained and subjection to rebirths is got rid of.—XI. 5. 36-37 (Karabhâjana).

ते सभाग्या मनुष्येषु कृतार्था नृप निश्चितम् ।
स्मरंति स्मारयन्तो ये हरेर्नाम कलौ युगे ॥ ५० ॥

एवं च कीर्तने परप्रेरणमपि स्वकीर्तनतुल्यमित्याह । शुकवाक्येन ते सभाग्या इति । नृप परीक्षित् स्मारयन्ति परान् ॥ ५० ॥

50. They are the fortunate among men, they are the blessed,—they who remember the name of Hari and make others remember it in this age of Kali.

कलेर्दोषनिधे राजन् अस्ति ह्येको महान् गुणः ।
कीर्तनादेव कृष्णस्य मुक्तबंधः परं व्रजेत् ॥ ५१ ॥

कृते यद्ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ ५२ ॥

(१२ । ३ । ५१—५२ शुकः)

किंच दुष्टस्यापि कलेः कृतादिषु ध्यानादीनां फलानि हरिकीर्तनेनैव ददतः सभाजनं युक्तमेवेत्याह द्वाभ्याम् । कलेर्दोषनिधेरित्याभ्याम् । दोषनिधेर्दोषबलस्य एतत् सर्वं हरिकीर्तनादेव कलौ भवतीत्यर्थः ॥ ५१–५२ ॥

51-52. The Kali Yuga is the storehouse of vices. But there is one virtue in it. By praising Kṛiṣṇa a man is released of his bonds that enchain him and he attains union with Brahma. That which is obtained by meditation on Viṣṇu in the Satya Yuga, and by sacrifices in the Tretâ Yuga,—and by services in Dwâpara,—the same is acquired by singing the praise of Hari in the Kali Yuga.—XII. 3. 51-52 (Śuka).

विष्णोर्नुवीर्यगणनां कतमोर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि ।
चस्कंभ यः स्वरंहसास्खलतात्रिविष्टं यस्मात्त्रिसाम्यसदनादुरुकंपयानम् ॥ ५३ ॥
नान्तं विदाम्यहममी मुनयोऽग्रजास्ते मायाबलस्य पुरुषस्य कुतो परे ये ।
गायन् गुणान् दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् ५४

(२ । ७ । ४०—४१ ब्रह्मा)

ननु तर्हि कति गुणाः कीर्तनीयाः इत्यपेक्षायां आनंत्यान्नियमोऽशक्य इत्याह । विष्णोरिति । पृथिव्याः परमाणूनपि यो विममे गणितवान् तादृशोपि कोऽनुविष्णोर्वीर्य गणनां कर्तुमर्हति कथं भूतस्य विष्णोः त्रिविष्टं सत्यलोकं च चस्कंभ धृतवान् किमिति चस्कंभ यस्मात् त्रैविक्रमे अस्खलिता प्रतिघातशून्येन स्वरंहसा स्वपादवेगेन त्रिसाम्यरूपं सदनमधिष्ठानं प्रधानं तस्मादारभ्य उरू अधिकं कंपयानं कंपेन यानं यस्येति वा । अतः कारणाच्चस्कंभ । आत्रिविष्टमिति छेदो वा सत्यलोकमभिव्याप्य यः सर्वं धृतवानि त्यर्थः । यस्यैव वामनावतारस्यैते गुणाः तस्यानंतावतारस्य गुणा ब्रह्मादिभिरप्यसंख्येया इति ॥ ५३ ॥

एतदेव ब्रह्मवाक्येनैव प्रपंचयति नान्तमिति । ते तव पुरुषस्य यन्मायाबलं तस्यान्तन्न विदामि नोवेद्मि दशशतानि मुखानि यस्य सोपि द्विसहस्रजिह्वोपि यस्य गुणान् गायन् अन्तं पारं न समवस्यति न प्राप्नोतीति भावः ॥ ५४ ॥

53-54. Who can count the heroic deeds of Viṣṇu? Not even he who can count the atoms of the dust of the earth, can count the heroic deeds of Viṣṇu. He who covered the worlds including the Satyaloka by his unbroken speed shaking the entire world of Nature. Not I nor your elder brothers (Sanaka, Sanandana, Sanâtana and Sanatkumâra) have comprehended the powers of that Being. Much less can any one else find his bottom. The god Ananta with his thousand heads singing his praise, cannot finish recounting all the deeds of glory of His many Avatâras (incarnations).—II. 7. 40-41 (Brahmâ).

यो वानन्तस्य गुणाननन्ताननुक्रमिष्यन्स तु बालबुद्धिः ।
रजांसि भूमेर्गणयेत्कथंचित्कालेन नैवाखिलसत्वधाम्नः ॥ ५५ ॥

(११ । ४ । २ द्रुमिलः)

तस्माद्भगवद्गुणादिपरिच्छेदजिज्ञासापि न कर्तव्येत्याह योवेति अनुक्रमिष्यन् गणयितुमिच्छन् यः स तु बालानामिव बुद्धिर्यस्य स मंदमतिः कालेन महतापि महामतिः भूमेरजांसि गणयेदपि । अखिलसत्वधाम्ना सर्वशक्त्याश्रयस्य भगवतो गुणान् नैव गणयेत् गुणादीनामनन्तत्वात् । तस्मात्स्वमत्यनुसारेण कीर्तयेत् तदुक्तं प्रह्लादवाक्येन यथा मनीषमिति (भा० । ७ । ९ । १२) ॥ ५५ ॥

55. He who strives to count the virtues of the Infinite is a fool. He may perhaps be able to count the atoms of the dust of the earth in the course of time but not the glorious acts of Him who is the storehouse of all forces.—XI. 4. 2 (Drumila).

यस्याखिलामी बहुभिः सुमंगलैर्वाचो विमिश्रा गुणकर्मजन्मभिः ।
प्राणन्ति शुम्भन्ति पुनन्ति वै जगद्यास्तद्विरक्ताः शवशोभना मताः ॥५६॥

(१० । ३६ । १२ अक्रूरः)

किं च अन्यविषया अपि वाचः भगवन्नामादिमिश्रिताश्चेत् ताः अपि धन्या अन्यथा तु हीना इत्याह । यस्याखिलामिति । अखिलानि अखिलस्य वा अमीवानि पापानिघ्नंतीति अखिलामीवहानि तै यैरस्य भगवतो गुणगणादिभिर्विमिश्रा युक्ता वाचः जगत्प्राणंति जीवयन्ति शुम्भन्ति शोभयंति पुनंति पवित्रयंति पुनः कथंभूतैः गुणादिभिः विरिक्ता रहिताः तास्तु स्वलंकृता अपि वस्त्राद्यलंकृतशववच्छोभना मताः सतां संमताः अत्यंतमनुपास्या इति भावः ॥ ५६ ॥

56. The words that go to form the auspicious narrative of his birth, deeds and virtues, having the power of destroying all sins, such words animate, adorn and sanctify the world.—X. 38. 12 (Akrûra).

इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि बालचरितानि च शंतमानि ।
अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्तिं परां परमहंसगतौ लभेत ॥५७॥

इति पञ्चमं विरचनम् ।

(११ । ३१ । २८ शुकः)

तस्मात्कीर्तनमेव परमा भक्तिरिति प्रकरणार्थमुपसंहरति रुचिरैः मनोहरैः कृष्णाद्यवतारैः कृतानि वीर्याणि बालचरितानि बाललीलाः शंतमानि परममंगलानि अन्यत्र विष्णुपुराणादौ इह श्रीभागवते श्रुतानि विश्रुतानि प्रसिद्धानि परमहंसगतौ कृष्णे भक्तिं लभेत कीर्तनपरस्य सर्वा भक्तिः सिद्ध्येदिति भावः ॥ ५७ ॥

इति पञ्चमं विरचनम् ।

57. Singing in this manner the narratives of the childhood of Viṣṇu's incarnations chronicled in this and other works, which are so agreeable to descant, a man acquires the devotion of the Lord, who is the refuge of Paramhaṃsas (pious men who have renounced the world).—XI. 31. 28 (Śuka).

Here ends the Fifth String of the Necklace of Devotion.

[*Note.*—This section dwells on the subject of स्मरण (remembrance of the Lord.)]

अथ षष्ठं विरचनम् ।

अहो यूयं स्म पूर्णार्था भवत्या लोकपूजिताः ।
वासुदेवे भगवति यासामित्यर्पितं मनः ॥१॥

(१० । ४७ । २३ उद्धवः)

अथ स्मरणं निरूपयितुं विरचनमारभते तत्र भगवत्स्मरणशीलाः कृतार्था इत्युद्धववचनेनाह । अहो इति । यूयमेव कृतार्था भवत्य एव लोकपूजार्हा इत्यर्थः। इति सर्वात्मना । स्म नूनं । बहुप्रयाससाध्यत्वाद्भगवति मनो निवेशनस्येति योगादिफलमेव भवतीभिः प्राप्तमिति भावः ॥ १ ॥

1. O ladies, you are happy in the achievement of the objects of your devotion. The world honours you because you have fixed your mind on the Lord Vâsudeva.—X. 47. 23 (Uddhava).

एतावान्योग आदिष्टो मच्छिष्यैः सनकादिभिः ।
सर्वतो मन आकृष्य मय्यद्धावेश्यते यथा ॥ २ ॥

(११ । १३ । १४ श्रीकृष्णः)

एतदेव भगद्वचनेन स्पष्टयति । एतावानिति । यथा यतः मयि मनः आवेश्यते एतावान् एतत्पर्य्यंतः अन्यस्मात् अन्यचिंतां हित्वेत्यर्थः ॥ २ ॥

2. My disciples, Sanaka and others, have enjoined this much of Yoga that having withdrawn the mind from all objects let it be fixed wholly on me.—XI. 13. 14 (Śrî Kṛiṣṇa).

सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तद्गुणरागियैरिह ।
न ते यमं पाशभृतश्च तद्भटान्स्वप्नेपि पश्यंत्यपि चीर्णनिःकृताः ॥३॥

(६ । १ । १९ शुकः)

एतत्फलं कैमुतिकन्यायेनाह । सकृदिति । यैः सकृदपि किं पुनः सदा कृष्ण पदारविन्दयोरपि किं पुनः सर्वांगे निवेशितं बलादपि किं पुनः स्वतो निविष्टं तद्गुणराग्यपि किं पुनस्तद्गुणज्ञं यत्र कुत्रापि किं पुनस्तीर्थेषु * ते केपि यमं न पश्यन्ति किं पुनर्याम्यायातनाः तद्भटान् दूतानपि । किं पुनस्तदाकर्षणादिदुःखं स्वप्नेपि किं पुनः परमार्थतः तावतैवचीर्णनिःकृताः कृतप्रायश्चित्ताः ॥ ३ ॥

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* हरिक्षेत्रादिषु इति पाठान्तरम् ॥

3. They who even once have fixed their mind on the lotus feet of Krisna, placing their affections on His many excellences—such men will never see, even in their dreams, the face of Yama nor of his noose-armed myrmidons. Such men have already performed their expiations of sins (by their attachment to the Lord).—VI. 1. 19 (Śuka).

न भारती मेऽङ्गमृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गतिः ।
न मे हृषीकाणि पतंत्यसत्पथे यन्मे हृदौत्कंठ्यवता धृतो हरिः ॥ ४ ॥

(२ । ६ । ३४ ब्रह्मा)

एवं फलान्तराण्यपि ब्रह्मवाक्येनाह न भारतीति । यस्मात् मे मया औत्कंठ्यं भक्त्युद्रेकः तद्युक्तेन हृदा हरिर्ध्यातः । अंग हे नारद अतः मे वाङ्मन इंद्रियाणां वृत्तयः सत्यार्था न तु मत्प्रभावेणेत्यर्थः ॥ ४ ॥

4. Since my heart has wilfully held Hari within it, my words are not uttered in vain (but bears fruits) nor does my mind act without effect. And my senses are never employed in wicked use.—II. 6. 34 (Brahmâ).

Note.—The purport of Brahmâ's speech is that the fact of his activities of tongue, mind and senses being usefully employed is due to the influence of his fixing his heart on the Lord and not on any merit of his own.

एतावान्सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया ।
जन्मलाभः परः पुंस्मामंते नारायणस्मृतिः ॥ ५ ॥

(२ । १ । ६ शुकः)

तस्माद्भगवतः स्मरणतः परो लाभो नास्तीत्याह । एतावानिति । एतावानेव जन्मनो लाभः फलं तमाह । नाराणयस्मृतिरिति सांख्यादिभिः साध्य इति तेषां स्वतंत्रेण लाभत्वं वारयति । सांख्यं आत्मनात्मविवेकः योगोऽष्टांगः । अन्ते तु नारायणस्मृतिः परो लाभः न तन्महिमा वक्तुं शक्यत इत्यर्थः ॥ ५ ॥

5. The supreme object of life acquired by Sâṅkhya and Yoga, and diligent attachment to one's Dharma, is that at the time of death the mind may remember Nârâyaṇa.—II. 1. 6 (Śuka).

तस्मात्सर्वात्मना राजन् हृदिस्थं कुरु केशवम् ।
म्रियमाणोह्यवहितः ततो याहि* परां गतिम् ॥ ६ ॥
म्रियमाणैरभिध्येयो भगवान् परमेश्वरः ।
आत्मभावं नयत्यंग सर्वात्मा सर्वदर्शनः† ॥ ७ ॥

(१२ । ३ । ४९—५० शुकः)

* यासि इति पाठान्तरम् । † सर्वसंश्रयः इति पाठान्तरम् ।

एतदेव शुकवाक्येन स्पष्टयति द्वाभ्याम् तस्मादिति । हृदिस्थं कुरु चिंतय । अवहितः सावधानः सन् । ततः चिंतनात् परां गतिं भगवद्भावम् ॥ ६ ॥

स्मरणस्य साधारण्यमाह म्रियमाणैरिति । कैरपि अभिध्येयः अभिध्यातः आत्मभावं नयति ध्यातारम् । यद्वा । अभिध्येयो भवति यतस्तमात्मभावं नयतीत्यर्थः ॥ ७ ॥

6-7. Therefore, O king Parikṣît, let Keśava be treasured in your heart so that at the time of death you are careful as to what you are about. It is, then, that you reach the great God. At the time of death remember the Lord, the supreme. He, the soul of all, He on whom all rest, metamorphoses such an one into his own likeness.—XII. 3. 49-50.

अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि च शं तनोति ।

सत्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥ ८ ॥

(१२ । १२ । ५५ सूतः)

ननु ज्ञानं विना स्मरणमात्रेण कथं भगवद्भावप्राप्तिः । सत्यं । ज्ञानस्यैतदधीनत्वादित्याह । अविस्मृतिरिति अविस्मृतिः स्मरणं । अभद्राणि पापानि क्षिणोति नाशयति शं कल्याणं तनोति । सत्वस्य अंतः करणस्य शुद्धिं परमात्मनि कृष्णे प्रेमलक्षणां भक्तिं । ज्ञानं शास्त्रीयम् । विज्ञानेन अनुभवेन विरागेण विषयवैतृष्ण्येन च युक्तं तनोति ॥ ८ ॥

8. The remembrance of Krisna destroys misfortunes and brings forth well-being, purifies the intellect, generates devotion towards the Lord and begets learning, intuitive wisdom and non-attachment.—XII. 12. 55 (Suta).

विद्यातपः प्राणनिरोधमैत्री तीर्थाभिषेकव्रतदानजप्यैः ।

नात्यंतशुद्धिं लभतेंतरात्मा यथा हृदिस्थे भगवत्यनंते ॥ ९ ॥

(१२ । ३ । ४८ शुकः)

ननु ज्ञानहेतुः सत्वशुद्धिः विद्यादिभिः साध्या तत्राह विद्यातप इति । विद्या उपासना तपः स्वधर्माचरणं प्राणनिरोधं प्राणायामः मैत्री भूतेषु भूते रति एभिः अंतरात्मा मनः शुद्धिं लभेत न त्वात्यंतिकीम् । यथा हृदिस्थे भगवति सवासनं मनः हरिस्मरणेनैव शुध्यतीत्यर्थः ॥ ९ ॥

9. The inner man does not obtain that complete purification by learning, by ascetic practices, by restraint of his breath, by universal friendliness (love of all living beings), pilgrimages, ablutions, almsgiving and repeating of mantras, which he finds by holding the Lord Ananta in his heart.—XII. 3. 48 (Śuka).

पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसंभवान् ।

सर्वान्हरति चित्तस्थो भगवान्पुरुषोत्तमः ॥ १० ॥

(१२ । ३ । ४५ शुकः)

एतदेव स्पष्टयति पुंसामिति अत्र कलिग्रहणं विशेषाभिप्रायेण। द्रव्यं हिरण्यादि आत्मा मनः द्रव्यादिभिः संभवो येषां चित्तस्थः चित्ते स्फुरितः तेन ॥ १० ॥

10. The Lord Puruṣottama present in the heart (when remembered), drives away all the vices of men caused by the influence of Kali Yuga and by the uncleanliness of offerings, of the place where offerings are made, and of their own minds.—XII. 3. 45 (Śuka).

यथा हेम्नि स्थितो वह्निर्दुर्वर्णं हंति धातुजम् ।
एवमात्मगतो विष्णुर्योगिनामशुभाशयम् ॥ ११ ॥

(१२ । ३ । ४७ शुकः)

एतद् दृष्टान्तेन दृढयति। यथा हेम्नि स्थित इति। धातुजं ताम्रादिसंश्लेषजातं हेम्नो दुर्वर्णं मालिन्यं तत्र स्थितो वह्निरेव दहति न तु तोयादि एवं योगिनामपि विष्णुरेव न तु योगादिकमित्यर्थः। तस्मात्साधूक्तं विद्यातप इति ॥ ११ ॥

11. Just as fire causes the disappearance of the bad colour of the gold due to the admixture of alloy, so Viṣṇu by his presence in the heart of *Yogis*, removes wicked thoughts.—XII. 3 47 (Śuka).

मन्येऽसुरान् भागवतांस्त्र्यधीशे संरंभमार्गाभिनिविष्टचित्तान् ।
ये संयुगेऽचक्षत तार्क्ष्यपुत्रमंसे सुनाभायुधमापतन्तम् ॥ १२ ॥

(३ । २ । २४ उद्धवः)

किं च यथाकथंचित् भगवत्स्मरणमात्रमेव पुरुषार्थहेतुरिति उद्धववचनेनाह। मन्ये सुरानिति। संरंभः क्रोधावेशः तेन मार्गेण भगवति अभिनिविष्टं चित्तं येषां तानसुरानपि भागवतानेव मन्ये। संयुगे संग्रामे। तार्क्ष्यः कश्यपस्तस्य पुत्रं गरुडं अंसे स्कंधेषु सुनाभायुधश्च त्रायुधो हरिः तमचक्षत अपश्यन् तस्मात्तेष्वपि अनुग्रहो युक्त एवेत्यर्थः ॥ १२ ॥

12. I think that the Asuras are the devotees of Bhagawan for they fixed their mind, though full of anger, on the Lord of the three worlds. They saw Hari advancing towards them riding on Garuḍa with the discus held in his hand.—III. 2. 24 (Uddhava).

भजन्त्यथ त्वामत एव साधवो व्युदस्तमायागुणविभ्रमोदयम् ।
भवत्पदानुस्मरणादृते सतां निमित्तमन्यद्भगवन्न विद्महे ॥ १३ ॥

(४ । २० । २९ पृथु)

एवं फलितमाह भजन्तीति। भजन्ति स्मरन्तीत्यर्थः। व्युदस्तः मायागुणानां विभ्रमोदयो येन तं त्वां अत एव कुतः अन्यत् निमित्तं श्रेयोहेतुं न विद्महे वयं नास्त्येवेत्यर्थः ॥ १३ ॥

13. Therefore the saints serve thee who art beyond the powers of Mâyâ. They have no other object in view than the remembrance of thy lotus feet.—IV. 20. 29 (Prithu).

भूयादघोनि भगवद्भिरकारि दंडो यो नौ हरेत सुरहेलनमप्यशेषम् ।
मा वोनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेदिह तु नौ व्रजतो-
रधोधः ॥ १४ ॥

(३ । १५ । ३६ जयविजयौ)

यतः भगवत्स्मरणशीलस्य स्वकर्मजोऽनर्थोपि नोपतापायेति जयविजयवाक्येनाह । भूयादिति । अघोनि अघवति य उचितो दंडः स एव भवद्भिः सनकादिभिरकारि नात्र भवतामपराधः कश्चित् । अतो नौ आवयोः भूयात् यः अशेषमपि सुरहेलनं ईश्वराज्ञातिक्रमणरूपं पापं हरेत् । किंतु युष्माकं यः कृपानिमित्तोऽनुतापः तस्य लेशेन अधोधो मूढयोनीर्व्रजतोरपि नौ आवयोः भगवत्स्मृतिघातको मोहो मा भवेत् । किंतु मोहेपि स्मृतिमेव प्रवहतादिति प्रार्थना ॥ १४ ॥

14. May the penalty which you have inflicted on both of us overtake us. It will remove the sin of disobedience of the commands of our master. But by your favour let not the mental distraction that causes forgetfulness of the Lord overtake us even if we descend to lower incarnations.—III. 15. 36 (Jaya and Vijaya).

तन्नः समादिशोपायं येन ते चरणाब्जयोः ।
स्मृतिर्यथा न विरमेदपि संसरतामिह ॥ १५ ॥

(१० । ७३ । १५ राजानः)

एतदेव स्पष्टयति जरासन्धधृतानां राज्ञां वाक्येन । तन्न इति । येनोपायेन यथा यथावत् ते चरणद्वन्द्वयोः स्मृतिर्न विरमेत् किंतु सदा भवेदित्यर्थः ॥ १५ ॥

15. Then instruct us the means by which we may not forget your lotus feet even though we go round our incarnations.—X. 73. 15. (The chief imprisoned by Jarasandha and released by Krisna).

शय्यासनाटनालापक्रीडास्नानाशनादिषु ।
न विदुः संतमात्मानं वृष्णयः कृष्णचेतसः ॥ १६ ॥

(१० । ९० । ४६ शुकः)

ननु तथापि संसरणदुःखं स्यादेव नेत्याह । शय्येति । शय्यादिषु श्रीकृष्णचेतसो वृष्णयः सन्त मय्यात्मानं देहेन्द्रियादि न विदुः दुःखं न विदुरिति किं वाच्यं नेत्यर्थः ॥ १६ ॥

16. The *Vrisnis* who were lost in their thoughts of Krisna in their intercourse with him as they lay together in their bed or sat together or

walked with him and talked and played and bathed and ate together, entirely forgot their own separate existence.—X. 90. 46 (Śuka).

Note.—The *Vriṣṇis*—a clan of the Yâdava tribe to which Śrî Kriṣṇa belonged.

अकिंचनस्य दान्तस्य शान्तस्य समचेतसः ।

मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥ १७ ॥

न पारमेष्ठ्यं न महेन्द्रधिष्ण्यं न सार्वभौमं न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्विनान्यत् १८

(११ । १४ । १३—१४ श्री कृष्णः)

अत्र भगवद्वचनेन हेतुमाह । एकादशे उद्धवं प्रति त्रिभिः अकिंचनस्येति । अकिंचनस्य निष्परिग्रहस्य मया स्मर्यमाणेनैव संतुष्टं मनो यस्य एवमानन्दसमुद्रे मग्नस्य कुतो दुःखानुस्मरणम् ॥ १७ ॥

परिपूर्णतामेवाह । न पारमेष्ठ्यमिति । रसाधिपत्यं पातालादिस्वाम्यम् । अपुनर्भवं मोक्षमपि । मद्विना मां हित्वा अन्यन्नेच्छति अहमेव तस्य प्रेष्ठः तथा च मत्स्मरणेनैव स कृतार्थः ॥ १८ ॥

17-18. On all sides is joy to him who possesses no property with the desire to reap benefit out of it; who restrains his senses, who is tranquil, who bestows equal regard to all; and who remembering me feels happy. Neither the position of Brahmâ nor that of Indra, neither sovereignty of all the earth, nor of Pâtâla, neither the powers of Yoga nor Mokṣa does he wish for; nothing but me: such is the man who has consecrated himself to me.—XI. 14. 13-14 (Śri Kriṣṇa).

मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः

मय्यात्मना सुखं यद्यत्कुतस्तद्विषयात्मनाम् ॥ १९ ॥

(११ । १४ । १२ श्री कृष्ण)

एवं विषयसुखं मत्स्मरणसुखान्निकृष्टमिति किंवाच्यमित्याह मयीति । सभ्य हे उद्धव परमानन्दरूपेणात्मना स्वरूपेण स्फुरता ॥ १९ ॥

19. O Uddhava, the happiness which a man feels in me in his soul; he who has consecrated his life to me, he who is not beholden to any one; that happiness cannot be the portion of those that are addicted to worldly pleasures.—XI. 14. 12 (Śrî Kriṣṇa).

वैरेण यं नृपतयः शिशुपालपौंड्रशाल्वादयो गतिविलासविलोकनाद्यैः ।

ध्यायन्त आकृतधियः शयनासनादौ तत्साम्यमापुरनुरक्तधियां पुनः किम् २०

(११ । ५ । ४८ नारदः)

अत्र च श्रीहरिस्मरणमहिमन्यसंभावना नास्तीति कैमुतिकन्यायेनाह । वैरेणेति । वैरेणापि शिशुपालादयेा नृपतयः शयनासनादै स्थिता विलासाद्यैः प्रकारैर्यं ध्यायन्तः तत्र मग्नमनसः सन्तः तस्य भगवतः साम्ये तुल्यत्वं ऐक्यं आपुः । यद्येवं तदानुरक्तधियां तत्साम्यप्राप्तिर्भवतीति किं वाच्यम् ॥ २० ॥

20. If the Kings Śiśupâla, Paundra and others with their feelings of hostility towards Krisna meditated on his figure, either as he lay on his bed or as he sat, as he courted or ogled, or sported; and if by dwelling upon such thoughts concerning him they were transformed into his own self. Much more is the chance to be one with him who in his affection for him constantly contemplates on him.—XI. 5. 48 (Nârada).

निभृतमरुन्मनोक्षदृढयोगयुजो* हृदि यन्मुनय उपासते तदरयोपि ययुः स्मरणात् ।

स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो वयमपि ते समाः समदृशोंघ्रिसरोजसुधाः ॥ २१ ॥

(१० । ८७ । २२ श्रुतयः)

तत्राप्यसंभावनां परिहरति वेदवाक्येन । निभृतेति । मरुत्प्राणः मनश्च अक्षाणि इन्द्रियाणि च निभृतानि संयमितानि यैः । ते दृढं योगं युंजंति दृढयोगयुजस्ते तथाभूता मुनयेा हृदि यत्तत्त्वमुपासते तदरयोपि तव स्मरणाद्ययुः प्रापुः । स्त्रियोपि कामतः उरगेन्द्रभोगभुजदण्डविषक्तधियः अहीन्द्रदेहसदृशयोर्भुजदण्डयोर्विषक्ता धीर्य्यासां ताः परिच्छिन्नदृष्टयः सममपरिच्छिन्नं त्वां पश्यन्त्यो वयं श्रुत्यभिमानिन्यो देवता अपि ते समा कृपाविषयतया । अंघ्रिसरोजसुधाः अंघ्रिसरोजं सुष्ठु धारयन्त्यः ताः । अयं भावः । इत्थंभूत स्तव स्मरणानुभावः । ये योगिनस्त्वां हृद्यालंबनं उपासते याश्च स्त्रियः कामतः परिच्छिन्नं ध्यायन्ति ये च द्वेषेण सर्वानपि तांस्त्वामेव प्रापयतीति ॥ २१ ॥

21. That true Self of thine which the Munis contemplate having restrained their breath, senses and mind applying themselves finally in their practice of Yoga, the same do also thy foes attain by unceasing thoughts of thee. And the nectar of thy lotus feet the Gopîs taste as they cling to thy arms, strong as the coil of the Serpent-king's body; the same sweets of thy lotus feet we too enjoy—looking with equal regard on all. Thy grace is bestowed equally on all.—X. 87. 22 (Śrutis).

Note.—The commentary has the following with reference to the attributive compound

उरगेन्द्रभोगभुजदण्डविषक्तधियः ।
याश्च स्त्रियः कामतः परिच्छिन्नं त्वां ध्यायन्ति ॥

which means "And also those women who out of carnal love meditate on thy conditioned human form." Here is a statement that all the Gopîs (for the reference is plainly to them)

* आकृतिधियः इति पाठान्तरम् ।

were not the निष्काम (selfless) lovers of Krisna as is claimed for them by admirers of their unselfish devotion. Compare also Bhagavata X. 47. 59 quoted before (69th sloka of the 1st string).

एनः पूर्वकृतं यत्तद्राजानः कृष्णवैरिणः ।
जहुस्ते ते तदात्मानः कीटः पेशस्कृतो यथा ॥ २२ ॥

(७ । १० । ३९ नारदः)

ननु वैरिणां वैरकृते पापे विद्यमाने कथं भगवत्प्राप्तिः स्मरणमहिम्ने वेत्याह । एनेति । यत् एनः पापं इदानीं पापं कृतं पूर्वकृतं तत्सर्वं वैरिणोपि तदात्मानः कृष्णचेतसेा जहुः तत् स्वरूपं चापुः । अत्र दृष्टान्तः यथा कीटः पूर्वरूपं विहाय पेशस्कृतेा भ्रमरविशेषस्य ध्यानेन तद्रूपतां याति ॥ २२ ॥

22. The enemies of Krisna got rid of their sins (by the constant thought on him) just as the insect leaves its own form and takes to that of the bee on whom it unceasingly fixed his thought.—VII. 10. 39 (Nârada).

Note.—It is the traditional belief that find expression in Yoga literature, that a certain species of insect is carried by the भ्रमर (bee) and placed in a hole. The bee hums and buzzes incessantly at the door of the prison house of the insect which is finally changed into a bee.

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते ।
मामनुस्मरतश्चेतो मय्येव प्रविलीयते ॥ २३ ॥

(११ । १४ । २७ श्रीकृष्णः)

येा यस्य स्मर्ता स तद्रूपेा भवतीति भगवद्वचनेनाह । विषयानिति । विषज्जते विषयाकारं भवति मय्येव प्रविलीयते मदाकारं भवति प्रशब्देन ध्याता तन्मयं प्राप्नोतीति दर्शितं तस्मात्साधूक्तं सर्वतः स्मरणसुखं गरीयः स्मर्तृमात्रं कृतार्थमिति ॥ २३ ॥

23. The mind in thinking of objects of enjoyment becomes attached to them. Likewise the mind of him who thinks on me becomes lost in me.—XI. 14. 27 (Śrî Krisna).

दृष्टस्तवांघ्रियुगलं जनतापवर्गं ब्रह्मादिभिर्हृदि विचिंत्य मगाधबोधैः ।
संसारकूपपतितोत्तरणावलंबं ध्यायंश्चराम्यनुगृहाण यथा स्मृतिःस्यात ॥ २४ ॥

(१० । ६९ । १८ नारदः)

अतएव कृतार्थेनापि भगवत्स्मरणं प्रार्थ्यत इति नारदवचनेनाह । दृष्टमिति । भक्तजनताया अपवर्गरूपम् । किं च अतिदुर्लभतया ब्रह्मादिभिर्योगेश्वरैरपि हृदि विचिन्त्य । किं च संसारकूपे पतितानां उत्तरणायावलंबमाश्रयं एवंभूतं तवांघ्रियुगलं मया दृष्टं अतः कृतकृत्योस्मि तथापि तव स्मृतिर्यथा स्यात्तथा अनुगृहाण ततस्त्वां ध्यायन्नेव चरामीति ॥ २४ ॥

24. I have seen thy lotus feet, the dispenser of Mokṣa. Brahmâ and others full of profound knowledge meditate on it. It uplifts those who have fallen in the deep of worldly life. I go meditating in my peregrinations. Have grace on me so that I keep thy lotus feet ever in my mind.—X. 69. 18 (Nârada).

आहुश्च ते नलिननाभ पदारविन्दं योगेश्वरैर्हृदि विचिन्त्य मगाधबोधैः ।
संसारकूपपतितोत्तरणावलंबं गेहंजुषामपि मनस्युदियात्सदा नः ॥२५॥

(१० । ८२ । ४८ शुकः)

एवं च विषयत्यागाक्षमैरपि स्मरणं न त्याज्यमिति गोपीवाक्येनाह । हे नलिननाभ ते पदारविन्दं गेहंजुषां गेहसेविनामपि नोऽस्माकं मनसि सदा उदियात् आविर्भवेत् स्वप्नेपि तत्पदस्मृतिविच्छेदो मा भूदिति भावः ॥ २५ ॥

25. O thou Padmanâbha (from whose navel has issued forth the lotus), thy lotus-feet lift those who have fallen into the deep of the worldly life. Great Yogis possessed of profound knowledge meditate on them. Let them be ever present in our minds even though we are worldly householders.—X. 82. 48 (Suka).

तस्मादसदभिध्यानं स्वप्नमायामनोरथम् ।
हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥ २६ ॥

(११ । १४ २८ श्रीकृष्णः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दुकृपामकरन्दविंदुप्रोन्मीलितविवेकतैरभुक्तपरमहंस-
विष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीमद्भक्ति-
रत्नावल्यां षष्ठं विरचनम् ।

एवं प्रकरणार्थं भगवद्वचनेनोपसंहरति । तस्मादिति यस्मादन्यत्साधनं तत्फलं च स्वप्नमनोरथवदसदभिध्यानमात्रं तस्मात्तद्विहाय मय्येव मनः समाहितं कुरु मद्भावभावितं मद्भावेन भजनेनैव शोधितं तावतैव सर्वानर्थनिवृत्तिः परमानन्दश्च स्यादिति ॥२६॥
इति श्रीटीकायां षष्ठं विरचनम् ।

26. Therefore give up wicked thoughts. They are unreal like dreams. Fix your mind on me in your meditation.—XI. 14. 28 (Śrî Kriṣṇa).

Here ends the Sixth String of the Necklace of Devotion.

THE SEVENTH STRING OF THE NECKLACE OF DEVOTION.

[*Note.*—This section is devoted to the subject of पादसेवन (literally, the shampooing the feet of the Lord).]

अथ सप्तमं विरचनम् ।

देवो सुरो मनुष्यो वा यक्षो गन्धर्व एव च ।
भजन्मुकुंदचरणं स्वस्तिमान् स्याद्यथा वयम् ॥ १ ॥

(७ । ७ । ५० प्रह्लादः ।

अथ सप्तमं विरचनम् ॥

अथ पादसेवनं निरूपयितुं विरचनप्रारभते तत्र पादसेवनं नाम परिचर्या प्रतिमादौ । तत्र सर्वोपकारकं भगवत्पादसेवनमिति प्रह्लादवचनेनाह । देवेति । भजन्सेवमानः स्वस्तिमान् इहामुत्र च ॥ १ ॥

1. Whether he be a Deva or an Asura, a Yakṣa or Gandharva, he will earn his happiness by serving at the feet of Mukund.—VII. 7. 50 (Prahlâda).

Note.—*Deva* literally means a shining being—a god. Asura—they are ever hostile to the Devas and no less powerful. (See a previous note (p. 19) on the word Asura). Yakṣas are inferior in rank to the Devas. They are popularly supposed to be denizens of the higher mountains in the Himâlayas and have in their keeping rich treasures. Gandharvas are also a semi-celestial tribe, fond of music, endowed with a musical voice. Mukunda means the bestower of Mukti—(Viṣṇu).

मत्प्राप्तये पद्मभवादयः* प्रभो तप्यन्त उग्रन्तप ऐंद्रियेधियः ।
ऋते भवत्पादपरायणान्न मां विंदन्त्यहं त्वद्धृदया यतोऽजित ॥२॥

(५ । १८ । २२ रमा)

तत्र इह लोके कल्याणं दर्शयति लक्ष्मीवाक्येन । मत्प्राप्तयेति । मत्प्राप्तये ब्रह्मादयः तपस्तप्यन्ते कुर्वन्ति कथंभूताः ऐंद्रिये सुखे धीर्येषां अलुक्समासः । तथापि भगवत्पादपरायणाहृतेन मां विदन्ति मत्कटाक्षविलासिताविभूतीर्न लभंत इत्यर्थः । त्वय्येव हृदयं यस्याः साहं त्वत्परतंत्रत्वात् त्वदनुवर्तिन एव विलोकयामि नान्यमित्यर्थः ॥ २ ॥

2. Brahmà, Śiva and other gods in order to obtain my gifts practise severe asceticism but with their hearts fixed on the pleasures of the senses. But they cannot win my grace unless they resort to Thy feet. For my heart is given to Thee.—V. 18. 22 (Lakṣmî).

Note.—Lakṣmî is the goddess of prosperity. Only they can obtain her blessings who have propitiated her Lord (Nârâyaṇa).

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* अजेश सुरादयः इति पाठान्तरम् ।

त्वय्यंबुजाक्षाखिलसत्वधाम्नि समाधिनावेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥ ३ ॥
(२० । २ । ३० ब्रह्मादमः)

परत्रापि स्वस्त्याह । त्वय्यंबुजाक्षेति । एके केचिदेव मुख्या वा समाधिना त्वयि समावेशितचेतसोपि त्वत्पादपोतेन त्वच्चरणरूपेण पोतेन त्वत्सेवयेत्यर्थः । भवाब्धिं गोवत्सपदं कुर्वन्ति तरन्तीत्यर्थः । कथंभूतेन पादपोतेन महत्कृतेन महद्भिर्नारदादिभिः कृतेन मनसि सेव्यतया संपादितेन ॥ ३ ॥

3. The few who fix their mind on thee who art the abode of pure *Satwa Guṇa*, cross the sea of wordliness on the vessel of thy worshipful feet as easily as they would pass over the foot mark of a calf.—XX. 2. 30 (Brahmâ and others).

अथापि ते देव पदाम्बुजद्वयं प्रसादलेशानुगृहीत एव हि ।
जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोपि चिरं विचिन्वन् ॥ ४ ॥
(१० । १४ । २९ ब्रह्मा)

ननु कथं तत्त्वज्ञानं विना पादसेवनमात्रेण भवाब्धितरणं । सत्यम् । तदप्यस्मादेवेत्याह ब्रह्मवाक्येन । अथापीति । अथापि यद्यपि तत्त्वज्ञानस्य बहूनि साधनानि तथापि सेव्यमानस्य ते पदाम्बुजद्वयस्य प्रसादलेशेन अनुगृहीत एव भगवतस्तव यो महिमा तस्य तत्त्वं जानाति अन्यस्तु एकः असंगोपि चिरमपि विचिन्वन्नपि योगाभ्यासरतोपि न जानातीति त्वत्पादसेवी तु जानात्येवेति हि शब्दस्यार्थः ॥ ४ ॥

4. O Deva, only he who is favoured by a particle of thy grace can know the mystery of thy glory. Not he who even if he is unattached and in long quest of thee (practising Yoga).—X. 14. 29 (Brahmâ).*

मर्त्यो मृत्युव्यालभीतः पलायंल्लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति ॥ ५ ॥
(१० । ३ । २७ देवकी)

* In the printed Calcutta edition the following verse is inserted here.

न यत् प्रसादायुतभागलेश-
मन्ये च देवा गुरवो जनाः स्वयम् ।
कर्त्तुं समेताः प्रभवन्ति पुंस-
स्तमीश्वरं त्वां शरण्यं प्रपद्ये ॥
८ । २४ । ४९ सत्यव्रतः

अपि च त्वच्चरणारविन्दयोर्यः प्रसादस्तस्मात् यद्भवति तत् कुतोऽपि न भवतीति कैमुतिकन्यायेन सत्यव्रतस्य राज्ञो वचनेनाह । यत् प्रसादस्यायुतभागस्तस्य लेशमप्यन्ये देवादयः सर्वे समेताऽपि स्वयं तन्निरपेक्षाः सन्तः कर्त्तुं न प्रभवन्ति ॥

I take refuge in thee, O lord. The ten thousandth part of the grace of thy feet the gods and the elders and preceptors cannot confer on us.—VIII. 24. 49 (Satyavrata).

तत्त्वज्ञानस्य फलं सर्वतोभयनिवृत्तिरपि भगवत्पादसेवा साध्यैवेति देवकीवाक्येनाह । मर्त्य इति । मृत्युरेव व्यालः सर्पः तस्माद्भीतो लोकान् पलायमानः सन् निर्भयं भयाभावं नाध्यगच्छत् सर्वलोकानां कालग्रस्तत्वात् । त्वत्पादाब्जं तु यदृच्छया केनापि भाग्योदयेन सेव्यतया प्राप्य हे आद्य स्वस्थः शेते । निर्भयो भवतीत्यर्थः । यतो अस्मात् त्वत्पादसेवकान् मृत्युरपैति । यद्येवं तदा नरव्याघ्रादिभ्यो भयं न भवतीति किं वाच्यम् ॥ ५ ॥

5. Mortal man, afraid of the Serpent (death), takes to flight and finds no security in all the worlds. But he who takes refuge in thy lotus feet, O primeval being, sleeps in ease. Death flies away from him.—X. 3. 27 (Devakî).

तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं नृसिंहपादं भजताकुतोभयम् ॥ ६ ॥

(५ । १८ । १४ प्रह्लादः)

तदेवाकुतोभयत्वं प्रह्लादवचनेनाह तस्मादिति रज आदिभिर्यः आधिर्मनस्तापः तस्य मूलं हित्वा कथंभूतं गृहं संसृतेः संसारस्य चक्रवालं मंडलं यतः पुनः पुनः संसारमंडले भ्रमिर्भवतीत्यर्थः । अकुतोभयं नृसिंहपादं भजत सेवध्वम् ॥ ६ ॥

6. Therefore take to the service of the lotus feet of Nṛisiṃha and leave worldly life, the home of passion, attachment, sorrow, anger, pride, desire, helplessness, fear and mental distresses—leading men to move in the circle of incarnations.—V. 18. 14 (Pṛahlâda).

अथात आनंददुघं पदाम्बुजं हंसा श्रयेरन्नरविन्दलोचनः ॥
सुखं तु विश्वेश्वर योगकर्मभिस्त्वन्माययामी विहता न मायिनः ॥७॥

(११ । २९ । ३ उद्धवः)

ननु कस्मात्तर्हि सर्वे तत्पदाम्बुजं न भजन्ते यतो मुच्यंते तन्मायामोहितत्त्वादेवेत्याह उद्धववाक्येन । अथा इति । यस्मात्पादसेवनादन्यत्र विषीदन्ति अथातः अत एव ये हंसाः सारासारविवेकचतुराः ते तु आनन्ददुघं समस्तानन्दपूरकं तव पदाम्बुजमेव सुखं यथा भवति तथा नु निश्चितं सेवन्ते । अमी तु विषयिणः त्वन्माया विहता योगकर्मभिः मानिनः सन्तो न श्रयंते । यद्वा अमी त्वद्भक्ताः त्वन्मायया न विहताः अतएव योगकर्मभिः कृत्वा मानिनो न भवन्ति । अन्ये तु त्वन्मायया मोहिताः सन्तो वयं योगज्ञा कर्मकुशला इति केवलं गर्ववन्तो भवन्तीति न मुच्यन्त इन्यर्थः ॥ ७ ॥

7. Therefore, O thou possessed of lotus eyes, do the swans gladly take shelter under thy lotus feet which lavishes happiness on them. Those who take to Yoga and Karma become proud and being obstructed, by thy influence do not take the shelter of thy feet.—XI. 29. 3 (Uddhava).

कृच्छ्रो महानिह भवार्णवमप्लवेशां षड्वर्गनक्रमसुखेन तितीर्षन्ति ।
तत्वं हरेर्भगवतो भजनीयमंघ्रिं कृत्वोडुपं व्यसनमुत्तरदुस्तरार्णम् ॥ ८ ॥
(४ । २२ । ४० सनत् कुमारः)

ननु बहवः श्रेयो मार्गाः सन्ति तत्कथमयमेव सारः तत्राह सनत्कुमारवाक्येन कृच्छ्रो महानिति । अप्लवेशां न प्लवस्तरणहेतुः ईड् ईशोयेषातेषां महानिहदुस्तरतरणे कृच्छ्रः क्लेशः । तेहि असुखेन वेगादिना इन्द्रियषड्वर्गग्राहं भवार्णव तितीर्षन्ति तत् तस्मात् त्वं हे राजन् कृत्वा उडुपं प्लवं दुस्तरार्णम् दुस्तरार्णवमित्यर्थः ॥ ८ ॥

8. Great is the distress of those who do not make use of the lotus feet of Hari as their vessel to cross the ocean of worldly life, which is full of the sea-monsters, in the shape of the six opponents. Therefore, O King, make the lotus feet of Hari thy vehicle and cross the dangerous ocean.—IV. 22. 40 (Sanatkumâra).

Note.—The six opponents are: (1) Kâma (sexual passion), (2) Krodha (anger), (3) Lobha (covetousness), (4) Moha (delusions of mind), (5) Mada (pride), (6) Mâtsarya (malice).

कस्त्वत्पदाब्जं विजहाति पण्डितो यस्त्वेव मानव्ययमानकेतनः ।
विशंकयास्मद् गुरुरर्चति स्म यद्विनोपपत्तिं मनवश्चतुर्दश ॥ ९ ॥
(४ । २४ । ६७ रुद्रः)

तस्माद्भगवत्पादसेवा न त्याज्येति भवद्भिः नित्यमिदं जप्तव्यमिति प्रचेतसः प्रति रुद्रवाक्येनाह । कस्त्वत्पदाब्जमिति । कः पंडितः चेतनावान् ते तव विष्णोः पदाब्जं त्यजेत् कथंभूतः यस्त्वावमानोऽनादरस्तेन व्ययमानं केतनं शरीरं यस्य सः त्वामनाद्रियमानस्य वृथैव देहव्यय इत्यर्थः । त्वत्पदाब्जं अस्माकं गुरुब्रह्मार्चेति स्म । विशंकया विना शंकया विनोपपत्तिं दृढविश्वासेन मनवः अर्चन्ति स्म ॥ ९ ॥

9. Who that is a Pandit would forsake thy lotus feet and waste his life by neglecting thee? Our Guru (Brahma) worshipped it in fear of Him. And the fourteen Manus implicitly accepted Him.—IV. 24. 67 (Rudra to the Nachiketas).

यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलंधियः ।
सद्यः क्षिणोत्यन्वहमेधती सती यथा पदांगुष्ठविनिःसृता सरित् ॥१०॥
विनिर्धुताशेषमनोमलः पुमानसंगविज्ञानविशेषवीर्यवान् ।
यदंघ्रिमूले कृतकेतनः पुनर्न संसृतिं क्लेशवहां प्रपद्यते ॥ ११ ॥
(४ । २१ । ३१—३२ पृथुः)

किं च अस्तु सेवा तदभिरुचिरपि श्रेयसीत्याह । यत्पादसेवेति । यस्य पादयोः सेवायामभिरुचिः तपस्विनां संसारे संतप्तानां अशेषैर्जन्मभिः संवृद्धं धियो मलं सद्यः

क्षपयति । कथंभूता अहन्यहनि वर्द्धमाना सती सात्त्विकी । तत्पादस्यैवैष महिमेति दृष्टान्तेनाह यथेति । सरित् नदी गंगा ॥ १० ॥

तत्फलमाह विनिर्द्धूतेति । यस्य विष्णोः अंघ्रिमूले कृतकेतनः कृताश्रयः तत्सेवकः सन्नित्यर्थः । विनिर्द्धूता अशेषाः मनोमला यस्य । असंगो वैराग्यं तस्य विज्ञानस्य विशेषः साक्षा- त्कारः तदेव वीर्य्यं यस्य स संस्मृतिं न प्राप्नोतीत्यर्थः । एवंफला मनः शुद्धिः भगवत्पादसेवाभिरुचिमात्रेण भवति न चान्यथेत्यभिसंधिः ॥ ११ ॥

10-11. The very pure desire for the service of His lotus feet increasing every day, washes away the impurities of the heart that accumulated in the course of numberless incarnations, just as the holy river Gaṅgâ issuing from the toe of His foot, washes away the sins of men. The man whose impurities of the heart have been washed away is not subject to the miseries of successive births and deaths. He is firm in his realization of non-attachment. He abides at the feet of the Lord.—IV. 21. 31-32 (Prithu).

कृष्णांघ्रिपद्ममधुलिन्न पुनर्विसृष्टमायागुणेषु रमते व्रजिनावहेषु ।
अन्यस्तु कामहत आत्मरजः प्रमार्ष्टुमीहेत कर्म यत एव रजः पुनः स्यात् १२

(६ । ३ । ३३ यमः)

ननु कर्मणापि मनः शुद्धिर्भवति तत्राह । कृष्णांघ्रीति । यः श्रीकृष्णस्य अंघ्रिपद्मे मधुलिट् भ्रमरः तत्सेवक इत्यर्थः स विशेषतः सृष्टा मायागुणा विषया येषु व्रजिनावहेषु व्रजिनमात्रेषु गृहेषु न रमते । अन्यः कामहतः कामोपप्लुतः आत्मनः रजः प्रमार्ष्टुं- कर्मैव ईहेत यतः कर्मणः पुनः रज एव स्यात् तस्मात्पादसेवनमेव श्रेष्ठमिति भावः ॥ १२ ॥

12. The bee that sips the nectar of the lotus feet of Kriṣṇa does not take pleasure in worldly enjoyments which give birth to sin. Other people, overcome by their longings, endeavour to clean their impurities with *Karma* (the performance of sacrifices and religious ceremonies). But their action results in the repeated generation of *Rajas* (passions and desires).—VI. 3. 33 (Yama).

तदस्तु मे नाथ स भूरिभागो भवेन्न वान्यत्र तु वा तिरश्चाम् ।
येनाहमेकोपि भवज्जनानां भूत्वा निषेवे तव पादपल्लवम् ॥ १३ ॥

(१० । १४ । ३० ब्रह्मा ।)

तदेव ब्रह्मवाक्येन स्पष्टयति । तदस्तु मेति । यत एवं तत्तस्माद्धेतोः स भूरिभागः तद् भूरिभाग्यं । यद्वा भागः अंशः । अयमर्थस्त्वत्प्रसाददायस्य अन्यैरन्यो गृहीतो ममत्वयमेवांशः अत्र भवे ब्रह्मजन्मनि तिरश्चामपि मध्ये यज्जन्म तस्मिन् वा येन भाग्येन भवदीयानां जनानां एकोपि कश्चिदपि भूत्वा तव पादपल्लवं निषेवे अत्यर्थं सेवे ॥ १३ ॥

13. Then, O Lord, let me have the great good fortune either in this life or in any other even if I be born among lower animals, to serve thee as one of thy devotees.—X. 14. 30 (Brahmâ).

समाश्रिता ये पदपल्लवप्लवं महत्पदं पुण्ययशो मुरारेः ।
भवाम्बुधिर्वत्सपदं परं पदं पदं यद्विपदां न तेषाम् ॥ १४ ॥

(१० । १४ । ५८ शुकः)

अत्र पुनः पादपल्लवमेव तस्य फलमाह । समाश्रितेति । पुण्यं यशो यस्य स पुण्ययशाः स चासौ मुरारिश्च तस्य पदपल्लव एव प्लवः तं सम्यगाश्रिताः सेवमाना महतां पदमाश्रयम् यद्वा महच्च तत्पदञ्चेति भिन्नं पदं । तेषां भवाम्बुधिः वत्सपदमात्रं भवति। किं च परं पदं श्रीवैकुंठाख्यं पदं पदस्थानं भवति विपदां यत्पदं विषयः कदाचिदपि तेषां तन्न पुनः भवति न ततः पुनरावर्तन्त इत्यर्थः ॥ १४ ॥

14. They who have taken refuge in the ship of the illustrious Murâri, that haven of rest of saints, reckon the ocean of worldly life as easy to cross as the footmark of a calf. They attain to the highest plane (Baikuṇṭha) and do not encounter any danger in their path.—X. 14. 58 (Śuka).

लब्ध्वा जनो दुर्लभमत्र मानुषं कथंचिदव्यंगमयत्नतोऽनघ ।
पादारविंदं न भजत्यसन्मतिर्गृहान्धकूपे पतितो यथा पशुः ॥ १५ ॥

(१० । ५१ । ४६ मुचुकुन्दः)

एवमन्वयफलमुक्त्वा व्यतिरेके निंदामाह । मुचुकुंदवाक्येन । लब्ध्वेति । अत्र कर्मभूमौ । अव्यंगं अविकलांगं । किंच असति विषयसुखे शूकरादिसाधारणेमतिर्यस्य । गृहमेव अंधकूपः तस्मिन्पतितः यथा पशुस्तृणलुब्धो अंधकूपे पततीति ॥ १५ ॥

15. He who having had the rare good fortune of being born a man, has not the good sense to worship the lotus feet of the Lord—he falls into the pit of worldliness. He is as though a beast.—X. 51. 46 (Muchukuṇḍa).

विप्राद्द्विषड्गुणयुतादरविंदनाभ पादारविंदविमुखाच्छ्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थप्राणं पुनाति स कुलं न तु भूरिमानः १६

(७ । ९ । १० प्रह्लादः)

ननु मा सेवतां भगवत्पादौ स्वधर्माचरणेनैव कृतार्थः स्यात् तत्र कैमुतिकन्यायेनाह । विप्रादिति । विप्रादपि धर्मसत्यतपोदमामात्सर्यह्रीतितिक्षाअनसूयायज्ञदानधृतिश्रुतानि येद्वाद्वादशगुणास्तैर्युक्तादपि अरविंदनाभस्य पादारविन्दाद्विमुखात् श्वपचं वरिष्ठं मन्ये । कथंभूतं । तस्मिन् अरविंदनाभे अर्पिता मन आदयो येन । ईहितं कर्मवरिष्ठत्वे हेतुः । स एवंभूतः श्वपचः सर्वकुलं पुनाति । भूरिः प्रचुरो मानो यस्य स तु विप्र आत्मानमपि न पुनाति कुतः कुलं । यतो भगवत्पादसेवाहीनस्यैते गुणा गर्वायैव भवन्ति न शुद्धये । अतो यत्तद्धीनः स हीन इति भावः ॥ १६ ॥

16. The eater of dog's carrion (*i.e.*, the lowest of the low, a Châṇḍâla) if he has consecrated his mind, speech, desires, wealth and life to the service of the Lord, is superior to the Brâhmaṇ even if the latter is possessed of the dozen great mental excellences but who turns his back to Nârâyaṇa. For the former sanctifies his own life and the lives of his class, but the latter, full of the pride of birth and accomplishments, cannot save himself, much less his family and tribe.—VII. 19. 10 (Prahlâda).

Note.—According to the commentary, the twelve excellences are enumerated as follows: (1) Dharma (opposed to Adharma—acts opposed to Śâstric ordinances, (2) Satya (truth), (3) Dama (self-restraint), (4) Tapa (asceticism), (5) Amâtsarya (opposite of malice), (6) Hrî (a sense of shame which restrains one from committing a sinful act), (7) Titikṣâ (endurance of heat and cold, etc., and of natural wants), (8) Anasûyâ (freedom from envy). (9) Yajña (performance of sacrifices), (10) Dâna (charity), (11) Dhṛiti (Firmness, forbearance), (12) Śruta (Vedic Learning).

तानानयध्वमसतो विमुखान्मुकुंदपादारविंदमकरंदरसादजस्रम् ।

निष्किंचनैः परमहंसकुलैरसङ्गैर्जुष्टात् गृहे निरयवर्त्मनि बद्धतृष्णान् १७

(६ । ३ । २८ यमः)

न केवलं हीनः यमयात्तनापात्रमपि स एवेत्याह यमवाक्येन । तानानयध्वमिति । असतः दुष्टान् तानेवाह मुकुंदपदारविंदयोर्यो मकरंदरूपो रसः सेवासुखं तस्माद्विमुखान् । कथंभूता त्तद्रसात् हंसैः निष्किंचनैः अजस्रं जुष्टात् । तेषां विमुखानां ज्ञापकमाह निरयवर्त्मनि स्वधर्मशून्ये गृहे बद्धा तृष्णा यैस्तान् ॥ १७ ॥

17. Bring to me those wicked people who having placed their hopes on their worldly homes, the sure road to hell, turn their face from the sweet flavour of the lotus of the feet of Nârâyaṇa. The Paramahaṃsas (a class of holy men of the highest religious order) who have taken the vow of poverty and are unattached to the world.—VI. 3. 28 (Yama).

देवदत्तमिमं लब्ध्वा नृलोकमजितेंद्रियः ।

येनाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवंचकः ॥ १८ ॥

(१० । ६३ । ४१ रुद्र)

किंचजीवन्मृता एव ते इत्याह रुद्रवाक्येन । देवदत्तमिति । इमं अव्यंगं नृलोकं मानुषशरीरं देवेन त्वयैव दत्तं नाद्रियेत त्वत्पादौ ॥ १८ ॥

18. Having obtained this God-given human incarnation, the man who has not subjugated his passions nor worships thy feet, has simply cheated himself. He is an object of pity.—X. 63. 41 (Rudra).

त्वत्पादुके अविरतं परि ये चरंति ध्यायंत्यभद्रनशने शुचयो गृणन्ति ।

विन्दन्ति ते कमलनाभभवापवर्गमाशासते यदि त आशिष ईश नान्ये १९

(१० । ७२ । ४ युधिष्ठिरः)

यस्तु त्वत्पादसेवी स कृतार्थ इत्याह युधिष्ठिरवाक्येन त्वत्पादुकेति। त्वत्पादुके परिलब्ध्वा चरन्तीति यच्छब्दव्यवधानमार्षं ये परिचरन्ति देहेन सेव्यतया ध्यायंति मनसा। तथा गृणंति वाचा। कथंभूते अभद्रस्य नशने नाशके। ते भवस्यापवर्गं मोक्षं विन्दन्ति यद्याशासते तर्हि आशिषोपि ते एव विन्दन्ति नान्ये चक्रवर्तिनोपि ॥ १९ ॥

19. They who constantly worship thy feet, who meditate on thee and sing thy praise—they attain, O Nârâyaṇa, to Mokṣa. If they pray for worldly blessings they obtain them also. And no other man can get them. —X. 72. 4 (Yudhiṣṭhîra).

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजः प्रपन्नाः ॥२०॥
(१० । १६ । ३७ नागपत्न्यः)

वस्तुतस्तु न वांछन्त्येवेत्याह। न नाकपृष्ठमिति। यस्य विष्णोः पादरजः प्रपन्नाः तत्सेवकाः नाकपृष्ठादि न वाञ्छन्तीति ॥ २० ॥

20. They who have found shelter under the dust of his feet do not hanker after the heavenly regions, nor the sovereignty of the earth, nor the position of Brahmâ nor the domain of Pâtâla, neither the superhuman powers of Yoga nor even Mokṣa.—X. 16. 37 (The wives of the Nâgas.)

न कामयेन्यं तव पादसेवनादकिंचनप्रार्थ्यतमाद्वरं विभो ।
आराध्य कस्त्वां ह्यपवर्गदं हरे वृणीत आर्य्यो वरमात्मबन्धनम् ॥२१॥
(१० । ५१ । ५५ मुचुकुन्दः)

तर्हि किं वाञ्छंतीति। तत्राह। न कामयेति। तव पादसेवनादन्यं वरं न कामये तव पादसेवनमेव कामये इत्यर्थः। अकिंचना निवृत्ताभिमानाः आर्य्यो विवेकी ॥ २१ ॥

21. I do not desire any boon other than the service of thy feet—a boon that they intently pray for who are proud in not owning any worldly possessions. What wise man having adored thee, the dispenser of Mokṣa, would beg of thee any such boon as would enchain him to the world ?—X. 51. 55 (Muchukuṇḍa).

न वयं साध्वि साम्राज्यं स्वराज्यं भोज्यमप्युत ।
वैराज्यं पारमेष्ठ्यं वा आनन्त्यं वा हरेः पदम् ॥ २२ ॥

कामयामह एतस्य श्रीमत्पादरजः श्रियः ।
कुचकुंकुमगंधाढ्यं मूर्ध्ना वोढुं गदाभृतः ॥ २३ ॥
(१० । ८३ । ४१—४२ महिष्यः)

ननु आत्मबंधनत्वात् वरान्तरं मा वृणोतु मोक्षेण किमपराद्धमिति चेत् न तत्पादसेवारसिकस्य तद्विरोधिषु विषयेष्विव तच्छून्ये मोक्षादावपि वैराग्योचित्यादित्याह द्वाभ्याम् श्रीकृष्णपत्नीवाक्येन । न वयमिति । हे साध्वि द्रौपदि साम्राज्यं सार्वभौमपदं स्वाराज्यं ऐंद्रं पदं भोज्यं तदुभयभोगभाक्त्वं । विविधेन राजत इति विराट् तस्य भावो वैराज्यं अणिमादिसिद्धिभाक्त्वमित्यर्थः । पारमेष्ठ्यं ब्रह्मपदं आनंत्यं मोक्षं हरेः पदं तत्सालोक्यं नतु कामयामहे । यद्वा पूर्वादि दिक्चतुष्टयाधिपत्यं साम्राज्यादि चतुष्कम् । किंतु एतस्य गदाभृतः श्रीमत्सर्वसंपदाश्रयपादरजो मूर्ध्ना वोढुं कामयामहे । तत्सेवामेव वाञ्छाम इत्यर्थः । तत्किं पादरज एव काम्यते अत आहुः । श्रियः कुचयोः कुंकुमस्य गंधेन आढ्यं ब्रह्मादिसेव्यया श्रियापि सेवितत्वात् इति भावः ॥ २२–२३ ॥

22-23. We do not, O virtuous lady, desire for the sovereignty of the earth, or of the heavens; of the regions of Brahmâ, of Pâtâla or even Mokṣa. But we do desire to have the blessed dust of the feet of the discus-holder (Nârâyaṇa), the dust which is fragrant with the saffron of Lakṣmî's bosom. —X. 83. 41-42 (The Queens to Draupadi).

को नु राजन्निंद्रियवान् मुकुंदचरणांबुजम् ।
न भजेत्सर्वतो मृत्युरुपास्यममरोत्तमैः ॥ २४ ॥

(११ । २ । २ शुकः ।)

तस्मात्फलितमाह । शुकवाक्येन को नु राजन्निति । हे राजन् परीक्षित् इंद्रियवान् अविकलेंद्रियः । सर्वतो मृत्युः भयं यस्य स । मुकुंदचरणाम्बुजं भजेत तस्यैव अभयत्वादिति भावः ॥ २४ ॥

24. O King (Parîkṣit)! what person, that is in possession of his sense, would not worship the feet of Mukunda, adored by the greatest gods? Surrounded as that man is by Terror (Death).—XI. 2. 2 (Śuka).

मन्ये कुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।
उद्विग्नबुद्धेरसदात्मभावाद्विश्वात्मना यत्र निवर्तते भीः ॥ २५ ॥

(११ । २ । ३३ कविः)

एतदेव कविवाक्येनाह । मन्य इति । न कुतश्चिद्भयं यस्य तदकुतश्चिदभयं तव अत्र संसारे असदात्मभावात् असति देहादौ आत्मभावात् भावनातः नित्यं सर्वदा उद्विग्नबुद्धेः विश्वात्मना सर्वथा निःशेषं यत्र पदांबुजोपासने भीः निवर्तते तत् । तस्मात्स्वधर्मत्यागेनापि भगवत्पादसेवनं कार्य्यमिति रहस्यम् ॥ २५ ॥

25. I consider that the worship of Achyhuta (Viṣṇu) should be the unceasing duty of man in this world. For distracted by divergent thoughts he identifies his spirit with his body. He gets rid of his fears by so doing (*i.e.*, by his devotion to Viṣṇu.)—XI. 2. 33 (Kavi).

त्यक्त्वा स्वधर्मं चरणांबुजं हरेर्भजन्नपक्वोथपतेत्ततो यदि ।
यत्र क्व वा भद्रमभूदमुष्य किं को वार्थ आप्तोऽभजतां स्वधर्मतः ॥२६॥

(१ । ५ । १७ नारदः)

नन्वेवमपि भगवत्पादसेवने प्रवृत्तस्य तदपरिपाके स्वधर्मत्यागादनर्थ एव स्यात्तत्राह । त्यक्त्वेति । ततो भजनात् कथंचिदपि यदि भ्रश्येत म्रियेत पतेद्वा तथापि भक्तिरसिकस्य कर्मानधिकारात् नानर्थशंका अंगीकृत्याप्याह । वा शब्दः कटाक्षे । यत्र क्व वा नीचयोनावपि अमुष्य भक्तिरसिकस्य अभद्रमभूत् किं । नाभूदेवेत्यर्थः । भक्तिवासना सद्भावादिति भावः । परमेश्वरमभजद्भिस्तु केवलं स्वधर्मतः को वा अर्थः प्राप्तः । अभजतामिति षष्ठी तु संबंधमात्रविवक्षया ॥ २६ ॥

26. Can there be any fear of evil to him who having forsaken the rituals enjoined by his caste and religious order, takes to the path of devotion but stumbles in the way before he is ripe for its fruit? What would have been his gain by the mere observance of his ritualistic observances unaccompanied with the devotion of the Lord?—I. 5. 17 (Nârada).

Note.—The Bhâgavata constantly preaches the path of devotion and encourages the Brâhmaṇs and others who were halting to accept this doctrine which relegated their class duties to a secondary negligible place. The Vedics might give up the sacrificial rites and the Tântrikas their worships and ceremonies without incurring the penalties of disobeying old regulations. This explains Vaiṣṇavism in its liberal aspect of rewarding its votaries, with salvation for their faith in the simple procedure of worship of the Deity unincumbered by scriptural ritualism and ceremonies. Its further attractions are in the fact that the highest and the lowest are equally privileged to stand on the same platform of worship where the pride of birth and wealth has no place; where superiority is reckoned by the measure of devotion.

स्वपादमूलं भजतः प्रियस्य त्यक्त्वान्यभावस्य हरिः परेशः ।
विकर्म यच्चोत्पतितं कथंचित् धुनोति सर्वं हृदि सन्निविष्टः ॥२७॥

(११ । ५ । ४२ करभाजनः)

परिपक्वस्य तु (पापमेव पतनमिति पाठान्तरम्) न भवति कुतोऽनर्थशंका इत्याह स्वपादमूलमिति त्यक्तः अन्यस्मिन्देहादौ देवतांतरे वा भावो येन अत एव तस्य विकर्मणि प्रवृत्तिरेव न संभवति । यच्च कथंचित् प्रमादादिना वा उत्पतितं भवेत् तदपि हरिर्धुनोति । ननु यमस्तन्न मन्येत तत्राह परेशः परे कालयमादयः तेषामपि नियंता । ननु श्रुतिस्मृती ममैवाज्ञे इति भगवद्वचनात् स्वाज्ञाभंगं कथं सहेत तत्राह । प्रियस्य पुत्रादिवत् । ननु नायं पापक्षयार्थं भजते तत्राह हृदि सन्निविष्टः सेव्यतया नहि वस्तुशक्तिरर्थितामपेक्षत इत्यर्थः । तस्माद् बुद्धिपूर्वकेपि विहितत्यागे प्रामादिकेऽविहिताचरणे च न भक्तस्य प्रायश्चित्तांतरमपीति भावः ॥२७॥

27. The supreme Lord Hari seated in the heart, drives away the failings and vices of his beloved votary who having given up all other beliefs and persuasions, worships his feet.—XI. 5. 42 (Karabhâjana).

कोनु त्वच्चरणांभोजमेवंवित विसृजेत्पुमान् ।

निःकिंचनानां शान्तानां मुनीनां यस्त्वमात्मदः ॥ २८ ॥

(१० । ८६ । ३३ बहुलाश्वः ।

उक्तमर्थं जनकवाक्येन द्रढयति को नु त्वच्चरणाम्भोजमिति । एवंवित् पूर्वोक्तज्ञाता विसृजेत् न भजेत भजित्वा वा त्यजेत् निःकिंचनानां त्वां विना न विपद्यते किंचन येषाम् ॥ २८ ॥

28. Who that is so conversant would forsake thy lotus feet?—Thou who offerest thine own self to those saints, who have taken the vow of peace and poverty.—X. 86. 33 (Bahulâśwa).

तावद्भयं द्रविणदेहसुहृन्निमित्तशोकस्पृहापरिभवो विपुलश्च लोभः ।

तावन्ममेत्य स दवग्रह आर्तिमूलं यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः २९

(३ । ९ । ६ ब्रह्मा)

किं बहुनाभगवत्पादसेवाबधिरेव सर्वोप्यनर्थ इति ब्रह्मवाक्येनाह । तावदिति । द्रविणादौ विद्यमाने भयं गते शोकः पुनश्च स्पृहा ततः परिभवःतथापि विपुलो लोभः तृष्णा पुनः कथंचित् प्राप्ते ममेत्यसदवग्रहः आर्तिमूलं भयशोकादेः कारणं तावदेव यावत् तेंघ्रिमूलं न प्रवृणीत सेव्यतया नाश्रयेत । तदनंतरं सर्वभयनिवृत्तिरेवेति भावः ॥ २९ ॥

29. Till man has not found the refuge of thy feet he will remain subject to the fear of the loss of property, friends and his body; he will be subject to hankerings, thwartings, greed and griefs. Till then will remain also the root of all sufferings and distresses, *viz.*, the false belief in "Me-ness."—III. 9. 6 (Brahmâ).

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।

क्षेमाय पादमूलन्ते प्रविशंत्यकुतो भयम् ॥ ३० ॥

(३ । २५ । ४२ कपिलः)

एवं योगिनामपि इदमेवाभयं इत्याह कपिलवाक्येन । ज्ञानं पादसेवाकर्तव्यतया निश्चयः वैराग्यं इहामुत्र च । भक्तिरेव योगः तेन प्रविशंति सेवन्त इत्यर्थः ॥ ३० ॥

30. The Yogis by means of their Bhakti-Yoga (devotion) attended with Jñâna and Vairâgya (knowledge and renunciation) approach me for the attainment of their well-being.—III. 25. 42 (Kapila).

इत्यच्युतांघ्रिं भजतोनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
भवंति वै भागवतस्य राजन् ततः परां शान्तिमुपैति साक्षात् ॥ ३१ ॥
(११ । २ । ४३ कविः)

इति श्रीभक्तिरत्नावल्यां सप्तमं विरचनम् ॥ ७ ॥

एवं प्रकरणार्थमुपसंहरति इत्यच्युतमिति । अनुवृत्त्या सेवया भजतः भक्तिप्रेमलक्षणा भगवतः प्रबोधः अंतष्करणे प्रकाशः । हे राजन् जनक ज्ञानादयो भवंति ततः साक्षात् अविलंबेन परां उत्कृष्टां शान्तिमुपैति प्राप्नोति । भगवत्पादसेवका भगवत्प्रसादादिहामुत्र कृतार्था भवंतीति भावः ॥ ३१ ॥

इति श्रीटीकायां भक्तिरत्नावल्यां सप्तमं विरचनम् ॥ ७ ॥

31. To those who thus worship the feet of Achyuta and constantly attend on Him, comes the spirit of devotion, renunciation and divine knowledge. Then, O King Janaka, the devotee straightway attains supreme peace.—XI. 2. 43 (Kavi).

Here ends the Seventh String of the Necklace of Devotion.

THE EIGHTH STRING OF THE NECKLACE OF DEVOTION.

[*Note.*—This section treats of Archanam (worship).]

अथाष्टमं विरचनम् ॥

यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कंधभुजोपशाखाः ।
प्राणोपहाराच्च यथेंद्रियाणां तथैव सर्वार्हणमच्युतेज्या ॥ १ ॥

(४ । ३१ । १४ नारदः)

अथार्चनं निरूपयितुं विरचनमारभते । तत्रार्चनं नाम पूजा । तत्र भगवत्पूजया सर्वेषां पूजा कृता भवतीत्याह । यथेति । मूलात्प्रथमविभागाः स्कंधाः तद्विभागाःभुजास्तेषामपि उपशाखाः। एतत् उपलक्षणं । पत्रपुष्पादयोपि तृप्यन्ति । ननु मूलमेकं विना स्वनिषेचनेन प्राणस्योपहारो भोजनं तस्मादेवेंद्रियाणां तृप्तिर्नतु तत्तदिंद्रियेषु पृथक् अन्नलेपनात् तथाच्युताराधनमेव सर्वदेवाराधनं न पृथगित्यर्थः ॥ १ ॥

1. Just as the trunk, the branches and twigs are nourished by the watering of the root of the tree, just as the organs of the body are fed by the supply of food to the life-breath (vital principle), so in the same way the sacrifice to Achyuta (Viṣṇu) serves as the worship to all the gods.—IV. 31. 14 (Nârada).

यथाहि स्कंधशाखानां तरोर्मूलेवसेचनम् ।
एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥२॥

(८ । ५ । ४९ ब्रह्मा)

किंच पूज्यांतरपूजावत् आत्मनोपि पूजा स्यात् यथाहीति भगवति पूजिते सात्मकं जगदेव पूजितं भवतीत्यर्थः ॥ २ ॥

2. Just as the watering of the root feeds the trunk and branches so the worship of Viṣṇu serves as the worship of all including Self.—VIII. 5. 49 (Brahmâ).

क्रियाकलापैरिदमेव योगिनः श्रद्धान्विता साधु यजन्ति सिद्धये ।
भूतेंद्रियान्तःकरणोपलक्षणं वेदे च तंत्रे च त एव कोविदाः ॥३॥

(४ । २४ । ६२ रुद्रः)

तथा च भगवंतमेव ये पूजयंति त एव वेदागमतत्त्वज्ञा इत्याह । क्रियेति । ये कर्मयोगिनः ये च ज्ञानयोगिनः इदं भगवत्स्वरूपमेव पूजयंति त एव कोविदाः नतु एतदनादृत्य केवलज्ञानप्रवृत्ता अपि । तंत्रे आगमे । कथंभूतं भगवत्स्वरूपं भूतेंद्रियान्तःकरणैः अस्वतंत्रैर्यदुपलक्ष्यते तत् नियंतृरूपं । सिद्धिरत्र यथेष्टा द्रष्टव्या ॥ ३ ॥

3. The Karma-Yogis who in strong faith worship Him, the ruler of the elements (of matter) and of the sense organs and the mind, by their many rites and ceremonies for the attainment of their desires—verily are they well versed in Veda and Tantra.—IV. 24. 62 (Rudra).

Note.—The purport of this is not very clearly expressed. The statement is that they who worship Him are credited with true knowledge. Not they who simply pursue Jñâna Mârga (the path of knowledge.)

चित्तस्योपशमोऽयं वै कविभिः शास्त्रचक्षुषा ।
दर्शितः सुगमो योगो धर्मश्चात्ममुदावहः ॥४॥
अयं स्वस्त्ययनः पंथा द्विजातेर्गृहमेधिनः ।
यच्छ्रद्धयाप्तवित्तेन शुक्लेनेज्येत पूरुषम् ॥५॥

(१० । ८४ । ३६–३७ मुनयः)

अत्र हेतुमाह द्वाभ्याम् । चित्तस्येति । अयमेव पंथाः चित्तस्य उपशमो यस्मात्पूजनं सुगमो । योगो मोक्षोपायः ॥ ४ ॥

स्वस्त्ययनः स्वस्ति क्षेम ईयतेऽनेनेति तथा । स कः यः श्रद्धया निःकामतया आप्तवित्तेन न्यायोपार्जितद्रव्येण अतएव शुक्लेन शुद्धेन पुरुषं भगवंतं इज्येत । भगवत्पूजारूप इत्यर्थः ॥ ५ ॥

4-5. That a man should sincerely offer sacrifice to the Deity with the income earned by fair means is the path to well-being of the twice-born householder. This path has been perceived by wise men with their scriptural vision. It gives peace to the mind. It leads to Dharma and is an easy means to the attainment of Mokṣa.—X. 84. 36-37 (Munis).

नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः करुणो वृणीते ।
यद्यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥६॥

(७ । ९ । ११ प्रह्लादः)

अत्र द्विजातिपदं गृहमेधिपदं च अग्निष्टोमादि यज्ञरूपपूजाभिप्रायेण भगवत्पूजायां तु सर्वस्यैवाधिकार इति दर्शयन्नेव पूजकः परमेश्वरनिर्विशेषो भवतीत्याह नैवात्मन इति । अयं प्रभुरीश्वरः अविदुषः अल्पज्ञानात् जनात् पूजां आत्मनोर्थेन वृणीते प्राकृतवत् धनाद्यर्पणेन सम्मानं नेच्छति यतो निजलाभेनैव पूर्णः । तर्त्कि पूजां नेच्छति । तत्राह करुणः कृपालुः अतो वृणीत एव । तत्र हेतुः । यद्यत् यं यं मानं यद्वा । यद्यस्माद्यत् येन धनादिना भगवते मानं पूजां विदधीत । तत् आत्मने तस्यैव भवतीत्यर्थः । तथा च मां पूजयित्वाऽयमपि पूज्यो भवत्विति कृपया पूजामिच्छतीति भावः । यथा मुखे कृततिलकादिश्रीःशोभाप्रतिबिंबस्य भवति । ननु साक्षात्तस्यैव कर्तुं शक्यते । तथा च भगवत्मानं विना स्वस्यापि मानं न भवतीत्यर्थः ॥ ६ ॥

6. The Lord in the plenitude of all he possesses (wanting in nothing) has no wish to obtain honour from the ignorant. The honour that a man gives to the Lord is reflected back to him just as the beauty of the face is reflected in the figure on the mirror.—VII. 9. 11 (Prahlâda).

नूनं विमुष्टमतयस्तव मायया ते ये त्वा भवाप्ययविमोक्षणमन्यहेतोः ।
अर्चन्ति कल्पकतरुं कुणपोपभोग्यमिच्छन्ति यत्स्पर्शजं नरकेपि तृष्णाम् ॥७॥

(४ । ९ । ९ ध्रुवः)

यदि च परमेश्वरे कृतो मानः स्वस्यैव तद्वन्मानप्रदो भवति तदा तु स्वर्गादिफलकामनापि व्यर्थैवेत्याह । ध्रुववचनेन । नूनमिति । भवाप्ययौ जन्ममरणे तद्विमोक्षहेतुं त्वां अन्यहेतोः कामाद्यर्थं ये अर्चयन्ति ते नूनं विमुष्टमतयो वंचितचित्ताः यतस्ते कल्पतरुम् । त्वां अर्चितवन्तः कुणपतुल्येन आत्मदेहेन उपभोग्यं सुखमिच्छन्ति न चेच्छायोग्यं तदित्याह । यत्स्पर्शजं विषयसंबंधजं सुखं तन्नरकेपि भवति । तथा च स्वर्गसुखमप्यप्रार्थनीयमिति भावः ॥ ७ ॥

7. Verily are they robbed of their understanding by Thy Mâyâ (mysterious power)—they who worship thee for the attainment of objects other than Mokṣa (release from births and deaths) which can be thy own gift to them. They desire from Thee—who art the desire-fulfilling tree of paradise—pleasures of the body that is no better than a corpse. Such pleasures being common to the inmates of Hell.—IV. 9. 9 (Dhruva).

यत्पादयोरशठधीः सलिलं प्रदाय दूर्वांकुरैरपि विधाय सतीं सपर्याम् ।
अप्युत्तमां गतिमसौ भजते त्रिलोकीं दाश्वानविक्लवमनाः कथमार्तिमिच्छेत ॥८॥

(८ । २२ । २३ ब्रह्मा)

अत्र भगवत्पूजायां भावशुद्धिरेव परमा सामग्री नतु दंभादिदुष्टं बहुधनादि अपि इत्याह ब्रह्मवाक्येन । यत्पादयोरिति । यस्य तव पादयोः सलिलमात्रमपि प्रदाय सर्वोपि जनः उत्तमां गतिं प्राप्नोति तस्य तुभ्यमसौ बलिः त्रिलोकीं दाश्वान् दत्तवान् आर्तिं कथं प्राप्नुयात् । तस्मात् शाठ्यं विहाय स्ववित्ताद्यनुसारेण भगवानर्चनीय इति भावः ॥ ८ ॥

8. The man of simple faith attains to the highest goal as his reward for having washed the feet of the Lord and worshipped his feet with offerings of Durvâ grass. It is impossible that the man who has given away his empire of the world without any remorse should be visited with affliction.—VIII. 22. 23 (Brahmâ).

एवं क्रियायोगपथैः पुमान् वैदिकतांत्रिकैः ।
अर्चन्नुभयतः सिद्धिं मत्तो विंदन्त्यभीप्सिताम् ॥६॥

(११ । २७ । ४९ श्रीकृष्णः)

इति श्रीमत्पुरुषोत्तमचरणारविंदकृपामकरंदविंदुप्रोन्मीलितविवेकतैरभुक्तपरमहंसविष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्तिरत्नावल्यां अष्टमं विरचनम् ॥ ८ ॥

एवं भगवद्वाक्येन प्रकरणार्थमुपसंहरति । एवमिति एवं उक्तप्रकारेण मां अर्चयन् उभयतः इहामुत्र च । वैदिकैरिति त्रैवर्णिकाभिप्रायेण तान्त्रिकैरिति सर्वाभिप्रायेणेति पूजाप्रकरण स्वग्रंथगौरवभयान्न लिख्यते ॥ ९ ॥

इति टीकायां अष्टमं विरचनम् ॥

9. Thus does a man who worships me according to Vaidic and Tántrik rites earns his wished for success in both the worlds.—XI. 27. 49 (Śrî Kṛiṣṇa).

Here ends the Eighth String of the Necklace of Devotion.

THE NINTH STRING.

[*This section treats of the subject Vandanâ (bowing to the Lord).*]

अथ नवमं विरचिनम् ॥

ममाद्यामंगलं नष्टं फलवांश्चैव मे भवः ।
यन्नमस्ये भगवतो योगिध्येयांघ्रिपंकजम् ॥१॥

(१० । ३८ । ६ अक्रूरः)

अथ वन्दनं निरूपयितुं विरचनमारभते । तत्र तावद्भगवद्वंदनप्रवृत्तिरपि सर्वतो मंगलमित्याह अक्रूरवाक्येन । ममेति । यत् यतः भगवतो अंघ्रिपंकजं नमस्ये नमस्करिष्यामि अतः इदानीमेव मम अमंगलं नष्टं । भवश्च फलवान् भगवन्नमस्कारसामग्री प्राप्ता ॥ १ ॥

1. This day my ill luck has disappeared, my life is blessed—for I shall bow to the feet of the Lord which is the object of meditation by Yogis.—X. 38. 6 (Akrûra).

तत्तेनुकंपा सुसमीक्षमाणो भुंजान एवात्मकृतं विपाकम् ।
हृद्वाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥२॥

(१० । १४ । ८ ब्रह्मा)

प्रवृत्तिफलमुक्त्वा नमस्कारफलमाह ब्रह्मवाक्येन । तत्तेनुकंपामिति । यस्मात्तव अनन्तो महिमा तत्तस्मात्ते ऽनुकंपां सुसमीक्षमाणः यदा भगवान्स्वयमेव कृपयिष्यति तदा मे श्रेयो भविष्यतीति चिंतयन् स्वकर्मफलं भुंजान एव तप आदिना नातिक्लिश्यन् हृद्वाग्वपुर्भिर्मनोवाक्कायैः ते तुभ्यं नमः नमस्कारं विदधत् यो जीवेत स मुक्तिपदे मुक्तौ पदे वैकुंठे च दायभाक् भागभागी तत् प्राप्नोतीत्यर्थः ॥ २ ॥

2. He who lives ever thinking of thy mercy, enjoying the fruits of his own acts, making obeisance to the Lord with his speech, body and mind—such a man earns a title to Mokṣa.—X. 14. 8 (Brahmâ).

पतितः स्खलितो वार्तः क्षुधया विवशो गृणन् ।
हरये नम इत्युच्चैर्मुच्यते सर्वपातकात् ॥३॥

(११ । १२ । ४७ सूतः ।)

अत्र असंभावनां निरस्यन् कैमुतिकन्यायेनाह पतित इति । पतितः वृक्षात् । स्खलितो मार्गे । आर्तः ज्वरादिना क्षुधादिना वा विवशः अनिच्छन्नपि । परैस्तथा वक्तुमास्कंदितोपि हरये नम इति गृणन्नपि नतु नमस्कारबुद्ध्या उच्चैर्महतोपि सर्वपातकान्मुच्यते मुक्तो भवति ॥ ३ ॥

3. When falling or slipping, when in pain, when sneezing, if as man voluntarily or involuntarily ejaculates the words "Haraye Nama" (salutation to Hari), he drives away all evils.—XI. 12. 47 (Sûta).

खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्वानि दिशो द्रुमादीन् ।
सरित्समुद्रांश्च हरेः शरीरं यत्किंच भूतं प्रणमेदनन्यः ॥४॥

(११ । २ । ४१ कविः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दबिंदुप्रोन्मीलितविवेकतैरभुक्तपरमहंस-
विष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धभगवद्भक्ति-
रत्नावल्यां नवमं विरचनम् ॥ ९ ॥

तस्मात्कृत्यमुपदिशन् प्रकरणार्थमुपसंहरति । खमिति । खं आकाशं ज्योतींषि नक्षत्राणि सत्वानि प्राणिनः सरित्समुद्रान्सरितश्च समुद्राश्च सरित्समुद्रान् । अलं विशेषितेन । यत्किंचित् भूतं वस्तु । अनन्यः एतेषु भगवतोऽन्यत्वदर्शनशून्यः निष्कामो वा एतानि हरेः शरीरं इति बुद्ध्या प्रणमेत् इत्यर्थः ॥ ४ ॥

इति श्रीटीकायां नवमं विरचनम् ।

4. Knowing all things to be the body of Hari, making no difference between them and Hari, let a man bow down to the sky, the air, the water, the fire, the earth, the luminaries, the living beings, the trees, the rivers and seas.—XI. 2. 41 (Kavi).

Here ends the Ninth String.

THE TENTH STRING.

[*This section treats of Servitude (to the Lord)*].

अथ दशमं विरचनम् ॥

यन्नाम श्रुतिमात्रेण पुमान् भवति निर्मलः ।
तस्य तीर्थपदः किंवा दासानामवशिष्यते ॥१॥

(९ । ५ । १६ दूर्वासाः ॥)

अथ दास्यं निरूपयितुं विरचनमारभते तत्र तावद्भगवद्दासा एव सर्वतः कृतार्था इत्याह । यन्नामेति । यस्य भगवतो नाम श्रवणमात्रेण पुमान् निर्मलः शुद्धो भवति तस्य दासानां सर्वपुरुषार्थसाधने फले वा किं अवशिष्यते अपि तु न किंचित् दास्येनैव तस्य चरितार्थत्वादित्यर्थः ॥ १ ॥

1. Nothing is wanting to the servants of the Lord whose feet is holy shrine, by the very hearing of whose name a man becomes purged of his sins.—IX. 5. 16 (Durvâsâ).

तावद्रागादयस्तेनास्तावत्कारागृहं गृहम् ।
तावन्मोहोंङ्घ्रिनिगडो यावत्कृष्ण न ते जनाः ॥२॥

(१० । १४ । ३६ ब्रह्मा)

तत्र इह लोककृतार्थतामाह ब्रह्मवाक्येन । तावदिति । रागादयस्तेनाः धैर्य्यविवेकादिसर्वार्थापहारकाः गृहं च कारागृहं बंधनं स्थानं तावदेव मोहः ममता तावदेव । अंघ्रिनिगडः बंधनं । हे कृष्ण यावत् जनाः ते तव न भवंति । त्वदीया दासा न भवन्ति । अयमर्थः । पूर्वविषयेषु रागो धैर्य्यापहार्य्यासीत् भगवद्दास्ये तु उत्पन्ने स एव रागो भक्तिसाधनेषु भवतीति गुण एव । एवं द्वेषोपि यः परेषु स्थितः सोपि पापद्वेषादिष्वेव जातः । एवं गृहं निरर्थककुटुंबपोषणादिमहद्दुःखफलत्वात् कारागृहं स्थितं । इदानीं भक्तिसाधनत्वेन तेष्वेव कृतो मोक्षाय भवतीति तथा च विषयत्यागादिदुःखं विनापि दास्यं श्रेय इति इहोपकारकमिति भावः ॥ २ ॥

2. Until people, O Krisna, become thy servants, passions are the thieves that rob them; their houses are prisons to them; their attachment is the chain that fetters their feet.—X. 14. 36 (Brahmâ).

Note.—Before man becomes the servant of the Lord his passions used to rob him of his right understanding. But after he becomes His servant his passions become a means of and help to his devotion. His hostility towards his enemies is turned against his sins. His house is an asylum and home for saintly men and is no longer the scene of vain and

troublesome labours; and his attachment to his relations becomes a means of his own spiritual uplift by reason of his leading them to the path of devotion by the loving influence he exercises over them.

किं चित्रमच्युत तवैतदशेषबंधो दासेष्वनन्यशरणेषु यदात्मसत्वम् ।
योऽ रोचयत्सह मृगैः स्वयमीश्वराणां श्रीमत् किरीटतटपीडितपादपीठः ॥ ३॥
(११ । २९ । ४ उद्धवः)

परत्र च भगवत्स्वरूपप्राप्तिफलमाह उद्धववाक्येन । किं चित्रमिति । हे अच्युत अनन्यशरण्येषु दासेषु आत्मसात्वं त्वदधीनत्वं त्वन्मयत्वं इति यत्किं चित्रं नाश्चर्यमित्यर्थः । यतो यो भगवान् श्रीरामरूपेण मृगैः शाखामृगैः सह साहित्यं सख्यमिति यावत् प्रीत्या कृतवान् कथंभूतः ईश्वराणां ब्रह्मादीनां यानि श्रीमंति किरीटानि तेषां तटानि अग्राणि तैः पीडितं विलुठितं पादपीठं यस्य स्वयं तथाभूतोपि सन् अनुचरतामात्रतुष्टः मर्कटानपि सख्ये चकार तस्य मनुष्याणां दासभूतानामुद्धरणे किमाश्चर्यमिति भावः ॥३॥

3. What wonder, O Achyuta, O friend of one and all, that thou identifiest thyself with thy servants that take refuge in thee. Thou didst choose a monkey (Sugrîva) for thy friend and ally—though mighty kings placed their crowned heads at thy feet.—XI. 29. 4 (Uddhava).

कायेन वाचा मनस्येंद्रियैर्वा बुद्ध्यात्मना वानुसृतः स्वभावात् ।
करोति यद्यत्सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥४॥
(११ । २ । ३६ कविः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविंदुप्रोन्मीलितविवेकतैरभुक्तपरमहंस-
विष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धभगवद्भक्ति-
रत्नावल्यां दशमं विरचनम् ॥ १० ॥

तदेवं सर्वकर्मार्पणरूपं दास्यस्वरूपं दर्शयन्नेव उपसंहरति । कायेनेति । आत्मना चित्तेन अहंकारेण वा अनुसृतो यः स्वभावः तस्मादपि यत्करोति । अयमर्थः । न केवलं विधितः कृतमेवेति नियमः स्वभावानुसारि लौकिकमपि यदिति । तथा भगवद्गीतासु । यत्करोषीत्यादि । यद्वा कायादीनामेव कर्म नात्मन इत्याशंक्याह । अध्यासेनानुसृतात् ब्राह्मणत्वादिस्वभावात् यद्यत्करोपीत्यर्थः । तत्सकलं परस्मै परमेश्वराय नारायणायेति समर्पयेत् तथा च सति सकलकर्मार्पणरूपं दास्यं निर्वहतीति भावः ॥ ४ ॥

इति दशमं विरचनम् ।

4. Let a man consecrate every action of his to the Lord uttering the salutation "Nârâyaṇâya" (this to Narayana)—every action he does with his speech, body and mind.—XI. 2. 36 (Kavi).

Here ends the Tenth String.

THE ELEVENTH STRING OF THE NECKLACE OF DEVOTION.

[This section treats of the intimate companionship and friendship of the Lord].

अथ एकादशं विरचनम्

अहो भाग्यमहोभाग्यं नन्दगोपव्रजौकसाम् ।
यन्मित्रं परमानंदं पूर्णं ब्रह्मसनातनम् ॥ १ ॥

(११ । १४ । ३२ ब्रह्मा)

अथ सख्यं निरूपयितुं विरचनमारभते तत्र भगवत्सखानां महिमा वक्तुं ज्ञातुं न शक्यते इत्याह । अहोभाग्यमिति । अहोभाग्यमहोभाग्यमिति पुनरुक्त्यादरेण भाग्यस्य सर्वथा अपरिच्छेद्यत्वमुक्तं नन्दगोपव्रजौकसामिति सामान्यपदेन गवादीनामपि ग्रहणं तेषामपि कृष्णे नन्दादिवत् विश्वासाद्यविशेषात् । यन्मित्रं येषां मित्रं स्वरूपं कृष्णस्तु भगवान् स्वयमिति वचनात्परमानन्दं निरतिशयसुखस्वरूपं तथा च प्राकृतमित्रस्य परस्परोपकारित्वापेक्षया कदाचिद्विषयविरोधान्मैत्रीभंगश्च । कृष्णे तु परमानन्दे न तथा किं तु तेषामानंद एवेति भावः । प्राकृतमित्रस्य देशांतरगमनेन विश्लेषदुःखमपि भवति कृष्णे मित्रे न तथेत्याह । पूर्णमिति यथा च गतागतादिरहितमित्यर्थः । अत्र यद्यपि कृष्णस्यापि गोचारणादिना विश्लेषदुःखं भवति तथापि तच्चिंतयाप्यानन्दः प्राप्त्यानन्द-नियमः प्राकृतमित्रेषु न तथेति भावः । यद्वा कृष्णस्यापि पूर्णत्वे सर्वव्यापकत्वे ज्ञाते मथुराद्वारकावासिन्यपि कृष्णे तेषां विश्लेषदुःखं नाभूदेव प्राकृतमित्रे तु व्यापकता निश्चय एव न भवतीति भावः । यतः पूर्णं अत एव सनातनं नित्यम् । तथा च न प्राकृतमित्र वत् तद्व्यतिरेकदुःखशंकापीति भावः ॥ १ ॥

1. Oh! the good fortune of Nānda and of the inhabitants of Vraja that they have for their intimate companion the eternal and perfect Brahma (Kṛiṣṇa).—XI. 14. 32 (Brahma).

एवं मनः कर्मवशं प्रयुंक्ते अविद्ययात्मन्युपधीयमाने ।
प्रीतिर्न्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत् ॥ २ ॥

(५ । ५ । ६ ऋषभः)

इति श्रीमत्पुरुषोत्तमचरणारविंदकृपामकरन्दविन्दुप्रोन्मीलितविवेकतैरभुक्तपरमहंसविष्णु-पुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्ति-रत्नावल्यां एकादशं विरचनम् ॥ ११ ॥

अथ सख्यस्य फलं व्यतिरेकमुखेन दर्शयन् उपसंहरति ऋषभदेववाक्येन। एवमिति। एवं यथा पुनः संसार एव भवति तथा पूर्वकृतं कर्म कर्तृभूतम्। मनः कर्मभूतं वशं प्रयुंक्ते पुनः कर्मनिष्ठं करोति। जीवन्मुक्तकर्मव्यावृत्त्यर्थमाह। अविद्ययेति। अविद्ययोपहितस्य पुंसः पूर्वकर्मणा तथैव कर्मणि मनः प्रेर्य्यते यथा संसारो न निवर्तत इत्यर्थः। तर्हि कथं निस्तारस्तत्राह मयि मय्येव वासुदेवे सर्वाश्रये यावन्न प्रीतिः सख्यं तावत् देहयोगेन संबंधेन सति चास्मिन् दुःखेन च न मुच्यते अर्थात् मत्सख्येनैव सर्वानर्थनिवृत्तिरिति मया सख्यं कुर्यादेवेति भावः॥ २॥

इति एकादशं विरचनम्।

2. Thus the previous Karma influences the mind (to be entangled with fresh Karma). And so long as there is the influence of Avidyâ (ignorance) and as long as there is no affection for me (Vâsudeva) there is no freedom from the bondage of the body (*i.e.*, the soul is subject to incarnations).—V. 5. 6 (Riṣabha).

Here ends the Eleventh String.

THE TWELFTH STRING OF THE NECKLACE OF DEVOTION.

[*This section treats of the subject of consecrating oneself to the Lord*].

अथ द्वादशं विरचनम्

मर्त्यो यदात्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्वं प्रतिपद्यमानो मयात्मभूयाय च कल्पते वै ॥ १ ॥

(११ । २९ । ३४ श्रीकृष्णः)

अथ निवेदनं निरूपयितुं विरचनमारभते तत्र भगवति निवेदितात्मनस्तत्कृपया सर्वोपि पुरुषार्थो भवति भगवद्वचनेनाह । मर्त्येति । यदात्यक्तसमस्तकर्मा सन् मे निवेदितात्मा भवति । यथा विक्रीतस्य दत्तस्य वा गवाश्वादेर्भरणपालनादिचिंता न क्रियते तथा भगवति देहादिकं समर्प्य निश्चितो यस्तिष्ठति स निवेदितात्मासौ तदा मे विचिकीर्षितः विशिष्टः कर्तुमिष्टो भवति तत अमृतत्वं मोक्षं प्रपद्यमानो मयात्मभूयाय मदैक्याय मत्समानैश्वर्यायेति यावत् कल्पते योग्यो भवति । वै ध्रुवम् ॥ १ ॥

1. When a man having renounced all worldly activities consecrates himself to the Lord and then becomes the subject of my special grace he becomes fit for oneness with me and attains immortality.—XI. 29. 34 (Śrî Kriṣṇa).

धर्मार्थकाम इति योभिहितस्त्रिवर्ग ईक्षात्रयी न यदसौ विविधा च वार्ता ।
मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ॥२॥

(७ । ६ । २६ प्रह्लादः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविन्दुप्रोन्मीलितविवेकतैरभुक्तपरमहंसविष्णुपुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्तिरत्नावल्यां द्वादशं विरचनम् ॥ १२ ॥

ननु सर्वकर्मत्यागेनात्मनि वेदनमेव चेत् श्रेयः तदा कर्मादिविधानामानर्थक्यं स्यात् तत्रोत्तरेणोपसंहरति प्रह्लादवाक्येन। धर्मार्थेति। धर्मोर्थः कामश्चेति यः त्रिवर्गः। तदर्थं च ये इच्छाद्या अभिहिता। ईक्षा आत्मविद्या त्रयी कर्मविद्या नयदपौ तर्को दंडनीतिश्च विविधा वार्ता जीविका तदेतत्सर्वं निगमस्यार्थजातमन्तर्यामिनः स्वसुहृदः परस्य पुंसः-स्वात्मार्पणसाधनं चेत्तर्हि सत्यं मन्ये सत्यपरत्वात् अन्यथा तदसत्यमेव। यद्वा । तदेतदखिलं निगमस्य त्रैगुण्यविषयस्य प्रतिपाद्यं मन्ये सत्यं पुनस्त्रैगुण्यलक्षणं परस्य पुंसः स्वात्मार्पणमेवेत्यर्थः । तदुक्तं भगवता त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुनेति ॥२॥

इति द्वादशं विरचनम् ।

2. Dharma (religious practices), Artha (material gains) and Kâma (pleasures of this body) are said to be the three objects of life. As a means to gain them there are the science of self-knowledge, the Karmakâṇḍa (ritualistic) portions of the Vedas, the science of polity and government, the many works on the subjects of trade and agriculture. I consider all these branches of knowledge as true if only they are consecrated to Thee, their friend and Supreme Being.—VII. 6. 26 (Prahlâda).

Here ends the Twelfth String.

THE THIRTEENTH STRING OF THE NECKLACE OF DEVOTION.

[This section treats of the subject of Taking Refuge in the Lotus Feet of the Lord.]

अथ त्रयोदशं विरचनम्

देवर्षिभूताप्तनृणां पितॄणां न किंकरो नायमृणी च राजन् ।

सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्त्तम् ॥ १ ॥

(११ । ५ । ४१ करभाजनः)

अथेह यथोक्तवैदिकलौकिकस्वविहितसाधनहीनानां भगवच्चरणप्रवेश एव शरणं इत्यभिप्रेत्य विरचनमारभते तत्र भगवच्छरणप्रविष्टः देवादिसेवात्यागेऽपि न तेषामभियोज्य इत्याह करभाजनवाक्येन । देवर्षीति । आप्ताः पोष्याः कुटुंबिनः इतरे देवादयः पंचयज्ञदेवताः । देवानां होमे ऋषीणामध्ययने भूतानां बलिदाने पितॄणां श्राद्धादौ एव देवादीनां आराधनादौ न किंकरः न दासवन्नियोज्यः । तदकरणे च न ऋणी न पापीत्यर्थः देवादीनां भगवद्भक्त ऋणी अत एव तेषां किंकरः तदर्थन्नित्यं पंचयज्ञादिकर्ता तथा च स्मृतिः हीनजातिं परिक्षीणमृणार्थं कर्म कारयेत् इति अयं तु न तथा । कोसौ सर्वात्मना यः मुकुंदं शरणं गतः । कर्तं भेदम् । कृत्यमिति पाठे होमादीत्यर्थः । यद्वा । सर्वात्मना सर्वात्मकत्वेन तथा भगवच्चरणस्य जगदेव प्रीणातीति भावः ॥ १ ॥

1. He who, O king, has with a whole heart taken refuge in the Lord Mukunda, casts aside all ideas of difference, is not under obligation to serve the Devas, Ṛiṣis, demons, the manes, and living ones who are our elders. He owes no debt to them.—XI. 5. 41 (Karabhâjana).

Note.—Another reading is कृत्य for कर्त्त. This latter word is seldom met. It means भेद (difference) from कृत् to cut. कृत्य means the duty to offer sacrifices, &c., &c.

किं दूरापादनं तेषां पुंसामुद्दामचेतसाम् ।

यैराश्रितस्तीर्थपदश्चरणो व्यसनात्ययः ॥ २ ॥

(३ । २३ । ४१ मैत्रेयः)

न केवलं देवादीनामनभियोज्यः सर्वसुखभागी च भवतीत्याह । किं दुरापादनं सर्वं सुलभमित्यर्थः । उद्दामचेतसां धीराणां व्यसनं इहामुत्र संसारदुःखं तस्यात्ययो यस्मात् ॥ २ ॥

2. Nothing is unattainable to those noble-hearted persons who have taken refuge in the feet of the Lord—the holy shrine that drives away all troubles (from its proximity).—III. 23. 41 (Maitreya).

शारीरा मानसा दिव्या वैयासे ये च मानुषाः ।
भौतिकाश्च कथं क्लेशा बाधंते हरिसंश्रयम् ॥ ३ ॥

(३ । २२ । ३५ मैत्रेयः)

तत् नेह व्यसनात्ययत्वं दर्शयति मैत्रेयवाक्येन । शारीरा इति । दिव्या आन्तरीक्षा मानुषाः शत्रुप्रभवाः भौतिकाः शीतोष्णादिप्रभवाः क्लेशहेतवः कथं बाधन्ते न बाधन्त इत्यर्थः । वैयासे व्यासपुत्र हे विदुर परत्रव्यसनात्ययत्वमाह ॥ ३ ॥

3. O Vidura, how can the troubles of the body and of the mind, the evils that befall on man from the skies, those that have their origin in the elements of matter—how can all these oppress the man who has taken refuge in the Lord.—III. 22. 35 (Maitreya).

यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते ।
विश्वं विध्वंसयन् शौर्य्यवीर्य्यविस्फुरितभ्रुवा ॥ ४ ॥

(४ । २४ । ५६ रुद्रः)

यत्रेति । यत्र भगवत्पादमूले अरणं शरणं प्रविष्टं जनं कृतान्तः कालो ममायं वश्य इति नाभिमन्यते वीर्य्यं प्रभावः शौर्यमुत्साहः ताभ्यां विस्फूर्जितया क्षुभितया भ्रुवा विश्वं विध्वंसयन्नपि ॥ ४ ॥

4. The mighty Yama who perpetrates havoc on the world cannot boast of his conquest of him who takes refuge in the lotus feet of the Lord.—IV. 24. 56 (Rudra).

अविस्मितं तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तम् ।
विनोपसर्पत्यपरं हि बालिशः श्वलांगुलेनातितितर्ति सिंधुम् ॥ ५ ॥

(६ । ९ । २२ देवाः)

नन्वेवमपि देवतांतरशरणादस्य को विशेषस्तत्राह । अविस्मितं निरहंकारं कुतूहलशून्यं वा अप्रतारकमित्यर्थः कुतः प्रशान्तं रागादिशून्यं तच्च कुतः स्वेनैव लाभेन परिपूर्णकामं तच्च कुतः सममुपाधिशून्यं परिच्छेदशून्यं एवं भूतं परमेश्वरं विना अपरं यः शरणार्थमुपसर्पति स हि बालिशो अज्ञः यतोसौ शुनो लांगुलेन समुद्रमतितितर्ति अतितर्तुमिच्छतीत्यर्थः यथा तेन समुद्रतरणं न भवति तथा निरीश्वराश्रयेण व्यसनार्णवतरणं न संभवतीत्यर्थः ॥ ५ ॥

5. He is a fool who takes shelter in any one else than the Lord, who is not astonished (by his own greatness), who is fully satisfied with all he has, who is unconditioned, who is void of passions and (therefore) tranquil. The man who resorts to any one else for refuge wishes to cross the sea by taking hold of the tail of a dog.—VI. 9. 22. (Devas).

बालस्य नेह शरणं पितरौ नृसिंह नार्तस्य चागदमुदन्वति मज्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहांजसेष्टस्तावद्विभो तनुभृतां त्वदुपेक्षितानाम् ॥६॥
(७ । ९ । १९ प्रह्लादः)

ननु दुःखैस्तप्तस्य तत्प्रतीकारो लोकेन प्रसिद्ध एव वेदेपि तत्तद्देवता भक्तिः प्रसिद्धा । अतः कथं भगवान् एव शरणं तत्राह । प्रह्लादवाक्येन बालस्य नेति । भो नृसिंह तप्तस्य तत्प्रतिविधिस्तत्प्रतीकार इह लोके योऽजसा इष्टः सत्वयोपेक्षितानां तावदेवक्षणमात्रमेव न त्वात्यंतिकस्तदेवाह । बालस्य पितरौ शरणं रक्षकाविह न भवतः ताभ्यां पाल्यमानस्यापि दुःखदर्शनात् । क्वचिदजीगर्तादिषु ताभ्यामेव तद्वधदर्शनाच्च । आर्तस्य रोगिनः अगदमौषधं शरणं कृतेप्यौषधे मृत्युदर्शनात् । उदन्वति समुद्रे मज्जतः पुंसो नौः शरणं तया सह मज्जनदर्शनात् अतस्त्वमेव शरणमित्यर्थः । अथवैवं व्याख्येयं तप्तस्य प्रतिविधिर्य इह तावत्प्रसिद्धः स त्वदुपेक्षितानां किं अंजसेष्टः अपि नु नेष्ट एव । यद्वा । यस्तावदिह प्रतिविधिरिष्टः स किं अंजसा । नैवांजसेति योज्यम् । बालस्येत्यादि पूर्ववदेव ॥ ६ ॥

6. O Nṛisiṃha, parents cannot always afford protection to their children (being either helpless themselves or neglectful). Medicines do not always cure the sick. The ship does not always succour a drowning man in the sea. Such means as are resorted to for the relief of the distressed are not invariably unfailing and do not benefit those who have not secured thy care.—VII. 9. 19 (Prahlâda).

कः पंडितः त्वदपरं शरणं समीयाद्भक्तप्रियादृतगिरः सुहृदः कृतज्ञात् ।
सर्वान् ददाति सुहृदो भजतोऽभिकामानात्मानमप्युपचयापचयौ न यस्य ॥७॥
(१० । ४८ । २६ अक्रूरः)

तस्माद्भगवन्तं विहाय यः परमाश्रयेत् स मूर्ख इत्याह अक्रूरवाक्येन कः पंडित इति । त्वदपरं त्वत्तोन्यं कः पंडितः सन् अपंडित इत्यर्थः । ऋत गिरः सत्यवाचस्त्वत्तोपरं शरणं कः समीयात् गच्छेत् । कथंभूतात् त्वत्तः । सुहृदः निरपेक्षोपकारकात् यो भवान् भजतः सुहृदः सर्वानभिमतान् कामान् ददाति । किंच आत्मानमपि । यस्य तव उपचयापचयौ न स्तः ॥ ७ ॥

7. He is no wise man who seeks protection of anyone other than thee—Thou who art grateful, friendly, truthful and affectionate towards thy devotees—thou who fulfillest the desires of all who serve thee—thou who offerest thy own self to them—and thou who art ever the same, suffering no increase or decrease.—X. 48. 26 (Akrûra).

अहो बकीयंस्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोन्यं किंवा दयालुं शरणं व्रजेम ॥८॥
(३ । २ । २३ उद्धवः)

ननु परमेश्वरशरणमात्रेण कथमेतावन्निश्श्रेयांसि दयालुत्वात्समर्थत्वाच्च भगवत इत्याह उद्धववाक्येन । अहो इति । अहो आश्चर्य्यं दयालुतायाः हन्तुमिच्छयापि स्तनयोः संभृतं कालकूटं विषं यमपाययत् बकी पूतना साध्वी दुष्टचित्ता धात्र्या यशोदाया उचितां गतिं लेभे भक्तवेषमात्रेण यः सद्गतिं दत्तवान् इत्यर्थः ततोऽन्यं कं वा भजेम स एव शरणमित्यर्थः ॥ ८ ॥

8. O fortunate was the demoness Putanâ who, in her desire to kill him, made him suck her poisoned breast and got her reward worthy of a foster-nurse. Who else is there more merciful whose shelter we should seek?—III. 2. 23 (Uddhava).

तापत्रयेणाभिहतस्य घोरे संतप्यमानस्य भवाध्वनीश ।

पश्यामि नान्यशरणं तवांघ्रिद्वन्द्वातपत्रादमृताभिवर्षात् ॥९॥

(११ । १९ । ९ उद्धवः)

तदेव स्पष्टयति उद्धववाक्येन तापत्रयेति । तापत्रयेणाभिहतस्य अतएव संतप्यमानस्य पुंसः तवांघ्रिद्वन्द्वात्तपत्रादन्यच्छरणं न पश्यामि नास्तीत्यर्थः । न केवलं आतपत्रात् किंच अमृतमप्यभितो वर्षति यत् तस्मात् ॥ ९ ॥

9. I do not see in the course of my passage through the world any other shelter than the shade of your lotus feet—thou who rainest nectars.—XI. 19. 9. (Uddhava).

चिरमिह व्रजिनार्तस्तप्यमानोनुतापैरवि तृषषडमित्रो लब्धशान्तिः कथंचित् ।

शरणद समुपेतस्त्वत्पदाब्जं परत्मन्नभयमृतमशोकं पाहि मापन्नमीश ॥१०॥

(१० । ५१ । ४७ मुचुकुन्दः)

तदेव मुचुकुंदवाक्येन शरणं प्रविशन् ग्रन्थमुपसंहरति चिरमिति हे ईश आपन्नं आपद्ग्रस्तं मा मां पाहि यतस्ते पदाब्जं अहं शरणं समुपेतः हे परमात्मन् हे शरणदेति प्रकृतोपयोगि कथं भूतोहं संसारे चिरं व्रजिनैः कर्मफलैः आर्तः पीडितः अनुतापैः वासनाभिः तप्यमानः । अत एव अतृषाः अवितृप्ताः षट्चक्षुरादयोऽमित्रा यस्य अतएव क्वाप्यलब्धशांतिः कथंभूतं त्वत्पदाब्जं अभयं सर्वतोभयशून्यं । ऋतं अविनाशि । अतएव अशोकम् ॥ १० ॥

10. O Lord! save me who art thus afflicted. I have been long oppressed by my remorses. My tyrants, six in number, have not yet been satisfied with their infliction of cruelties on me and I have not found peace anywhere. O Supreme One! I approach thy lotus feet which confers security from fear and immunity from sorrow.—X. 51. 57 (Muchukunda).

Note.—With this *stanza* ends the stringing of the Necklace of Devotion, made of gems selected from the Bhâgavata. The remaining verses are from the pen of the compiler Swâmî Viṣṇupurî.

एवं श्री श्रीरमण भवता यत्समुत्तेजितोहं
चांचल्ये वा सकलविषये सारनिर्द्धारणे वा ।
आत्मप्रज्ञाविभवसदृशैस्तत्र यत्नैर्ममेतैः
साकं भक्तैरगतिसुगते तुष्टिमेहि त्वमेव ॥११॥

तदेवं स्वकर्मग्रथनफलं भगवति समर्पयति । एवमिति । चांचल्ये इदं बाल्यकृतं परमार्थनिरूपणम् वा तत्तु त्वत्प्रेरणेनैव अतस्त्वदाज्ञापरिपालिता तथा च त्वमेव भक्तसहितः प्रीतो भवत्यर्पयामीत्यर्थः ॥११॥

11. Having been encouraged by thee, O Lord of Lakṣmî, thus have I performed the work (of stringing the necklace) with such intellectual ability as I possessed and with the co-operation of my fellow-devotees. It may be put down to a wanton intellectual activity or to my endeavour to determine the truth. Accept it graciously, thou succourer of thy refugees.

साधूनां स्वतएव संमतिरिह स्यादेव भक्त्यार्थिना
मालोक्य ग्रथनश्रमं च विदुषामस्मिन् भवेदादरः ।
ये केचित्परकृत्युपश्रुतिपरास्तानर्थये मत्कृतिं
भूयो वीक्ष्य वदंत्ववद्यमिह चेत्सा वासना स्यास्यति ॥१२॥

स्वग्रंथे सर्वसंमतियोग्यतामाह। साधूनामिति। इह भक्तिरत्नावल्यां साधूनां भक्तानां संमतिः पाठचिंतनादि परिग्रहाय स्वीकारःस्यादेव यतः भक्त्यर्थिनां यथा विषयिनां तत्प्रशंसायां विदुषां युक्तिपरिशीलनशीलानां तादृशभक्तिहीनानामपि अस्मिन् ग्रंथे आदरो भवेदेव। कथंकारं मम ग्रंथे नानाप्रकरणश्लोकानां परस्पराकांक्षया लिखने श्रमं आलोक्य विचार्य क्वचित्प्रमादशंकायामपि आदरो भवेदेव ये तु केचित् विरलाः परकृतीनां उपश्रुतिपराः निंदापरास्तानहं अर्थये याचे किं तत् । इमां मत्कृतिं भूयो वारं वारं वीक्ष्य भवन्तः इह मत्कृतो अवद्यं दूषणं तदा वदंतु चेत् यदि एतावत् सुभक्तिमहिमसु ज्ञातेषु सा वासना परिनिंदेच्छा स्यास्यति । अयमर्थः बहुधैतद् ग्रंथपरिशीलनेन भगवद्भक्तिरेव उदेष्यति ततश्च कुतः परनिंदादिदुर्वासना इति भावः ॥ १२ ॥

12. I have every hope that good people whose aim of life is to get at Bhakti (devotion) will accord welcome to the Bhaktiratnâvalî. And the learned having regard to my labour of stringing the gems, will receive the Necklace with their approbation. As regards those persons who are given to captiousness I entreat them to look into my work thoroughly and speak out its faults which they discern in it, if after their study of it there remains any desire for fault-finding.

एष स्यामहमल्पबुद्धिविभवोप्येकोपि कोऽपि ध्रुवम्
मध्ये भक्तजनस्य मत्कृतिरियं न स्यादवज्ञास्पदम् ।
किं विद्याः शरघाः किमुज्ज्वलकुलाः किं पौरुषं किं गुणा-
स्तत्किं सुंदरमादरेण रसिकैर्न्नापियिते तन्मधु ॥ १३ ॥

इदानीं स्वदोषमंगीकृत्यैव ग्रंथमहिम्नैव सर्वोपादेयत्वं ग्रंथस्याह । एष स्यामहमिति । एषोहं अल्पो बुद्धिविभवो यस्य सोपि एकोपि शिष्यगुर्वादिगोष्ठीप्रतिष्ठात्याग्यत्वमपि परदेशाप्रसिद्धकुलशीलादिरपि स्यामेव । तथापि इयं भगवद्भक्तिविषया मत्कृतिः भक्तजनसभासु अवज्ञास्पदं उपेक्षाविषयो न स्यात् आदृतैव स्यात् स्वमाहात्म्यात् । अत्र दृष्टान्तः शरघाः मधुमक्षिकाः किंविद्याः का विद्या यासां किं वा उज्ज्वलं कुल किं वा पौरुषं पराक्रमः परोपकारादिः को वा गुणाः शमदमादिर्यासां न किमपीत्यर्थः । तथापि तन्मधु ताभिः संचितं मधु स्वभावतः सुंदरं यतः अतएव आदरेण श्रद्धादिना रसिकैर्विज्ञैर्नापीयते अपि तु पीयते एवेत्यर्थः । तदेवमौद्धत्यपरीहारोपि द्रष्टव्यमितिसर्वरमणीयमिति ॥ १३ ॥

इति श्रीभक्तिरत्नावलीटीकाकान्तिमाला समाप्ता ॥ शुभमस्तु ॥
आदर्शपुस्तकलेखसमयः संवत् १६९९

13. Whatever I am, of small intellectual powers, friendless and unknown, let not my work be an object of ridicule among the devotees of the Lord. What intellect, distinguished birth (parentage), prowess or qualities can the bees boast of ?—Yet do not men drink with zest the sweet honey they supply ?

Here ends the Necklace of the Gems of Devotion found in the Ocean of Nectar of the Bhâgavata.

In the Calcutta printed edition occur the following additional verses :—

इत्येषा बहुयत्नतः खलु कृता श्रीभक्ति-रत्नावली ,
तत्प्रीत्यैव तथैव सम्प्रकटिता तत् कान्तिमाला मया ।
अत्र श्रीधरसत्तमोक्तिलिखने न्यूनाधिकं यत्त्वभूत् ,
तत्क्षन्तुं सुधियोऽर्हत स्वरचना लुब्धस्य मे चापलम् ॥ १ ॥
वाराणस्यां महेशस्य सान्निध्ये हरिमन्दिरे ।
भक्तिरत्नावली सिद्धा सहिता कान्तिमालया ॥ २ ॥
महायज्ञ-शर-प्राण-शशाङ्कगणिते शके ।
फाल्गुने शुक्लपक्षस्य द्वितीयायां सुमङ्गले ॥ ३ ॥

* I have thus prepared with much labour the Bhaktiratnâvalî. I have also supplied a commentary designated the "Kântimâlâ."

Whatever faults of omission and commission that have occurred in this composition —in this eulogy of Śrîdhara (Viṣṇu), let good men forgive the fickleness of one who coveted the joy arising out of his own stringing (the Gems of the Necklace of Devotion.)*

† In Kâśî in a temple of Viṣṇu situated near Viśwanath, was composed the Bhaktiratnâvalî along with its commentary the Kântimâlâ.

† It was finished in the year 1555 of the Śâka year in the month of Fâlguna on Tuesday, the second day of the bright fortnight

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* This śloka is not given in the manuscript which bears date of Samvat 1699; nor the couplets that follow.

† *Note.*—The above statement as to when and where the work was composed is not to be reckoned as conclusive evidence. The two couplets embodying this declaration are not found in all manuscripts. Perhaps they are the statement of a copyist as giving the date and place of the copy he had transcribed. The learned Editors of the excellent Calcutta edition believe that Viṣṇupurî lived long before the date given above.

THE END.

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ERRATA.

× Lines to be counted from bottom.

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७८	४	तुतृती यं	...	...	तृतीयं
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१०८	× १३	प्रेंरवरवनाभे	... ...	प्रेंखेंखनाभे
१११	१३	स्मरति	... ...	स्मरन्ति
११२	१	कविविममेरजांसि	...	कविर्विममे रजांसि
,,	६	तहि	... ...	तर्हि
,,	९	त्रेविक्रमे	... ...	त्रैविक्रमे
११३	११	विरिक्ता	... ...	विरक्ता
११६	× ११	प्राण निरोधं	... ...	प्राणनिरोधः
११७	× २	निमित्तत्तं	... ...	निमित्तं
१२३	× ९	हृतेन	... ...	हृते न
१२६	५	येषातेषां	... ...	येषां तेषां
,,	६	वेगादिना	... ...	योगादिना
,,	६	भवार्णय तितीषन्ति	...	भवार्णवं तितीर्षन्ति
१२८	× ५	येद्वाद्वादश	... ...	ये द्वादश
१२९	१८	यात्तना	... ...	यातना
१३०	× १	महिष्टाः	... ...	महिष्यः
१३३	७	त्वच्चरणम्भोज	... ...	त्वच्चरणाम्भोज
१३८	९	प्रकरण	... ...	प्रकरणं
१४१	४	यन्नाम श्रुति	... ...	यन्नामश्रुति

पृष्ठ	पङ्क्ति	अशुद्ध			शुद्ध
१४२	१७	मनस्येंद्रि	...	...	मनसेन्द्रि
१४३	१९	मित्र वत्	...	...	मित्रवत्
१४४	५	तहि	...	...	तर्हि
१४५	९	भंण	...	...	भंरण
,,	१०	विचिकीषितः	...	...	विचिकीर्षितः
,,	× ६	नयदृौ	...	...	नयदमौ
१४९	२	प्रतिनिधि	...	...	प्रतिविधि
,,	८	मानंस्यापि	...	...	मानस्यापि
,,	× १२	ऋत गिरः	...	...	ऋतगिरः
१५०	१९	वि तृ	...	...	वितृ
,,	२०	परत्म	...	...	परात्म
,,	× १२	अतृषाः	...	...	अवितृषाः
१५१	× १०	मत्कृतो	...	...	मत्कृतौ

THE

SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

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1911

THE

BHAKTI SÛTRAS OF NÂRADA

WITH
EXPLANATORY NOTES AND AN INTRODUCTION
BY THE TRANSLATOR

TRANSLATED BY

NANDLAL SINHA

PUBLISHED BY
THE PÂṆINI OFFICE, BHUVANEŚWARI ÂŚRAMA, BAHADURGANJ

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INTRODUCTION.

There is a tradition as to the origin and authorship of this short treatise. (*Vide Śrîmad-Bhâgavatam*, Chapters I. 4 and 5). Maharṣi Vedavyâsa was staying in his hermitage of Badarikâśrama. One day the celestial hermit Nârada turned up there in the course of his usual wanton rambles. The great Vyâsa welcomed him with due rites, and, on his taking seat, asked : "Prophet of Gods ! The soul of man seeks to get free from the hold of pleasure and pain, and craves for deliverance from the bondage of the world. But the path of action does not lead directly to the goal. Knowledge, of course, does ; nevertheless, without the leaven of devotion, it can achieve very little in substance. Devotion is the only way of attaining salvation ; all the others have importance only in so far as they are auxiliary to it. Therefore I humbly ask you to explain to me the doctrine of devotion." The divine Nârada at once surveyed the mind of Vyâsa, and replied : "Great sage ! you have come down on earth for the redemption of mankind. Your present enquiry has been prompted by that desire alone. By your disciple Jaimini, you have already, in the *Pûrva-Mîmâṃsâ*, discoursed upon the problem of action, and have yourself completed the enquiry into the problem of knowledge in the *Uttara-Mîmâṃsâ*. And now you have taken up the problem of devotion. I am going to explain it. But its full explanation will be given by you in your *Srîmad- Bhâgavatam* which will be of the nature of a commentary upon your *Brahma-Sûtras*. My *Sûtras* will be read as such in explanation of your very short description of Devotion given in the *Uttara-Mîmâṃsâ*."

So saying, Nârada delivered a discourse on devotion in 84 aphorisms the collection of which forms this short treatise, known as *Nârada Bhakti-Sûtram*.

Nârada is a typical *bhakta* or devotee, and in his aphorisms he has breathed that enthusiasm of self-less devotion to God, which is all his own. Devotion is the highest sentiment that the human soul is capable of, and it is evident from the aphorisms that Nârada has dealt with the subject from the point of view of sentiment alone. The *Bhakti-Mîmâṃsâ* of Sâṇḍilya, on the other hand, is, as its name implies, an enquiry into the philosophy of devotion. Accordingly, the two treatises may be regarded

as companion pieces, supplementing each other. We give below a summary of their teachings on some of the principal points embraced by the theme of devotion.

The Doctrine of Devotion.

(i) *Its philosophical basis.*

Jîva or the Embodied Self and Brahmaṇ or the Pure Self are two distinct realities. In the phenomenal world, as in the case of ordinary mortals, they stand apart from each other. Philosophy seeks to vindicate their existence and to ascertain the nature and attributes of each, while Religion seeks to find out the way for the Jîva's return to Brahman. Systems of thought and religion differ according as they take different views of the Jîva and Brahman or of their relation to each other. Thus, the sage Kâśyapa thinks that the Jîva is absolutely dissimilar to Brahman and that Brahman is higher than the Jîva (Ś.* 29). According to the great Vyâsa, on the other hand, the notions of the Jîva and Brahman are erroneous, and there is but one reality, *viz.*, the Self in the form of pure consciousness (Brahma-Sûtras, IV. i. 3 ; Ś. 30). Śâṇḍilya rejects both these extreme theories, and takes the middle course, thereby reconciling the two to a certain extent. His theory is that the Jîva and Brahman are two distinct realities, but that, under the aspect of eternity, the Jîva possesses the same nature as Brahman, which, however, does not belong to it, in a developed form, in the phenomenal world, in other words, that it is capable of attaining to, that is to say, returning to, Brahma-Bhâva or the state of Brahmaṇ (Ś. 31). He gives reasons for his theory, and refers to authoritative texts, (such as *Chhândogya Upaniṣat, Adhyâya* III, *Khaṇḍa* 14, *Taittirîya Saṃhitâ*, VII. i. 10. 2, *Taittirîya Âraṇyaka*, III. 11. 4, *Taittirîya Upaniṣat* iii. 1, the great saying "Thou art That," *Gîtâ* XV. 7, etc.), in support of it. It may be objected that the above theory involves a contradiction in thought, inasmuch as the ideas of being the Creator of the World, and the like, and of not being so are altogether different. To this Śâṇḍilya replies that there is no such contradiction here, in the same way as there is not any in the act of recognition, although there too the object present to the senses is different from the object recalled. Nor does it follow from this theory that Brahman also is subject to the limitations and sufferings peculiar to the Jîva ; for the very point of this theory is that limitations and sufferings are mere accidents and in no way appertain to the nature of the Self (Ś. 33.) This does not, however, apply to the

* Ś refers to the aphorisms of Śâṇḍilya, and N to those of Nârada, while the figures give the numbers of the aphorisms.

lordliness of Brahman characterised as the Creator, etc., for such lordliness belongs to its very essence (Ś. 34). Nowhere in the Śrutis the lordliness of Brahman has been denied, while it follows from the similarity of nature between the Jîva and Brahman that limitations and sufferings are accidents in the life of the Jîva (Ś. 35). An objector may argue that a time may come when, after the disolution, one by one, of finite intellects (buddhi), all the Jîvas will return into the state of Brahman, and when, in consequence, there will be no further occasion for the exercise of lordliness on the part of Brahman, so that lordliness as such cannot be a permanent and essential attribute of Brahman. To this Śâṇḍilya replies that no such time can possibly arrive, inasmuch as finite intellects, the limiting adjuncts of the Jîvas, are infinite in number, and creation accordingly is an eternal process (Ś. 36). It may be urged, again, that Brahman being the material cause of the universe, it lacks the characteristic of immutability. But this is not the case. It is Prakṛiti, Mâyâ, (Plato's Matter), which is really the material cause of the universe, while the causality of Brahman operates through the medium of Prakṛiti (Ś. 37). Brahman is Pure Existence, Prakṛiti is its Energy. Brahman does not become transformed under the influence of Prakṛiti, as a magician is not transformed by his own magic. Hence the immutability of Brahman remains unimpaired. The words of the Śruti, which declare the world to be *situated* in Brahman, have been used figuratively, as a person seated on a chair within a room, may be said to be seated in the room as well as on the chair (Ś 38.) Both Brahman and Prakṛiti are indispensable, mutually dependent, causes of the universe (Ś. 39). That which knows is Brahman, that which is known is Prakṛiti, and there is no middle term between them (Ś. 40.) They are, therefore, eternally related. And because it is the Energy of Brahman, Prakṛiti cannot be unreal (Ś. 41.)

The Jîvas emanate from Brahman, and participate in its existence. This emanation takes place by means of its will to be and its will to do, and is guided by its intelligence (Ś. 87 and 88.) Having, thus, created beings of various grades, high and low, it composed the Vedas for their welfare (Ś. 89 and 90.) And according to Bâdarâyaṇa (*vide* Vedânta Sûtras, I. i. 2), it dispenses also the consequences of actions to the Jîvas (Ś. 91.) Dissolution consists in the relapse of these minor entities into the Supreme Being (Ś. 92.)

Now, ultimately there is but one Self, and not many. Plurality of Selves is a phenomenon due to the association of *upâdhis,* adjuncts or external limitations, just as the phenomenon of plurality of suns may be produced by means of the application of a number of mirrors (Ś. 93.) It

cannot be argued that, because there exists a difference of status, that is, because some Jîvas attain Release, while others remain in the state of bondage, therefore the Jîvas must be absolutely dissimilar to one another, each possessing independent principles and spheres of intelligence and activity; for, in that case, there can be no relationship of the seer and the object seen between the Supreme Lord and the Jîvas, and hence it would follow that omnipotence and omniscience do not belong to Him and that He is apprehensible by finite intelligences like any other object of cognition (Ś. 94). Besides, the circumstances which apparently differentiate the Self on the phenomenal plane, namely, individual cognitions, desires, feelings, volitions, etc., are not essential attributes of the Self, but have their origin elsewhere, and are merely reflected in it (Ś. 95.) All the change, differentiation, that the Self undergoes, is its appearance on, and disappearance from, the field of phenomenal existence, where it comes into association with activity and its consequence (Ś. 100.)

Mukti, Release, then, means the return of the *Saṃsârî* Jîva, *i.e.*, Jîva as undergoing revolutions of births and deaths in ever-changing forms of existences, into the state of Brahman, the Pure Self, characterised as pure existence, pure consciousness, and pure bliss. The cause of *Saṃsâra* or worldly existence is not want of knowledge. The argument that like the erroneous apprehension of a snake in a piece of rope, this world also has no foundation in reality, is not valid. For, in the first place, there is no adequate reason in favour of the supposition; on the other hand, were the world a creation of the imagination, the inference of God as the Cause of the world would fall to the ground. Nor has Bâdarâyaṇa, in any of his aphorisms, (the Vedânta Sûtras), taught the unreality of the world; on the contrary, by showing the unreality of the dream-creation, he has established the reality of the creation of the waking state, and thereby disproved the theory that the world is the imagination of ignorance. The cause of *Saṃsâra* accordingly is want of Devotion (Ś. 98.) For, the fire of Devotion burns up the "I" within the Self, *i.e.*, the sense of separate personality, which is the direct cause of worldly existence, and the Jîva attains to a state of perfect contentment, entire self-forgetfulness, and absolute identification of itself with Brahman; whereas want of Devotion implies the continuance of *Ahaṃkâra*, Egoity, the principle of individual separateness and agentship in the performance of acts for the realization of desired ends, and consequently the state of feelings, desires, volitions, attraction and repulsion, pleasure and pain, and *dharma* and *adharma*, *i.e.*, merits, which necessarily lead to re-birth. That being so, the path of *Mukti*, Self-realization, Return of the Jîva into the state of Brahman, lies

through single-hearted Devotion, inasmuch as Devotion frees the Jîva, for ever, from the external limitation of the finite intellect which is a product of Prakṛiti (Ś. 96.) Freedom from the limitation of the finite intellect, again, has no necessary connection with freedom from the limitation of the physical organism. Success in the culture of Devotion may be attained even during the continuance of life on earth, and in such cases the destined period of mortal existence has to be completed before final liberation can be enjoyed. The Jîvas which attain this state, are called *Jîvan-mukta*, *i.e.*, living, yet released. It is their *Adṛiṣṭam*, *i.e.*, the potential after-effects of acts voluntarily performed by them, which stands in the way of their immediate release. It cannot be contended that similarly their other *Adṛiṣṭas* also, wherein they have reserved for them other experiences of worldly existence, must go on producing their effects, so that there can be no Release by means of Devotion; for, with the disappearance of *Adṛiṣṭam* determining length of life, and of the finite intellect, the very foundation of these other experiences are taken away from beneath them, inasmuch as experience of passing state is not an attribute of the Self, but is merely reflected in it from the finite intellect (Ś. 97.)

An enquiry into the Doctrine of Devotion may be, therefore, profitably undertaken (Ś. 1, N. 1.)

(*ii.*) *Who are adhikâri, i.e., entitled, to the Path of Devotion.*

Jñâna, Knowledge of the truth about the Self and the Not-Self, and *Karma*, religious performances, *e.g.*, sacrifices, are not meant for all. For example, females and Śûdras are excluded from the study of the Vedas. But no such restriction exists in the case of Devotion. The Path of Devotion consists of a gradation of steps. The desire for *Mukti*, for release from the coil of mortality, and the sufferings attending it, is its starting point, and that which is called *Parâ Bhakti*, *i.e.*, Higher Devotion, is its goal; for, it is *Parâ Bhakti* that immediately leads to *Mukti* (Ś. 84.) And subsidiary to *Parâ Bhakti*, *Ekânta-bhâva*, whole-hearted dovotion, there are various other forms of devotional states, eighty-one in number, and activities, which in their comprehensiveness reach from the highest to the lowest of human beings. Hence females, Śûdras, Chaṇḍâlas, and the like, as well as those who are better situated than they, are equally competent to follow the Path of Devotion: provided only they have awakened to the sense of their state as sinners and sufferers, and consequently have come to possess an all-absorbing desire for release from the painful revolutions of births and deaths. *Mumukṣutva*, Desire for Release, is the minimum qualification which entitles one to the Path of Devotion (Ś. 78, 79, 80, 81, 82; N. 33, 73.)

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(*iii*). *The Object of Devotion.*

People worship minor deities, such as Indra, and others, for the realization of particular objects of desire, *e.g.*, learning, prosperity, relief from pain, etc., and these deities, being so worshipped, grant the prayers of their worshippers. Such worship is an act of Devotion. But the Devotion that is manifested in these cases, is of a lower kind. It is called *A-parâ*, the lower, or *Gauṇî*, the secondary, form of Devotion, as distinguished from what is called *Parâ*, the higher, or *Mukhyâ*, the primary, form of Devotion; for, not only is *Mukti*, Release characterised as return into the state of Brahman, not attainable by it, but it also fails to bring *abiding* peace to the soul, whereas, while *Mukti* is the handmaid of *Parâ Bhakti*, the latter also produces perfect peace of mind and constant enjoyment of pure bliss (N. 59, 60, 61). It has accordingly been taught that the Almighty *alone* should be worshipped, always, with the whole heart, and with implicit faith (N. 80), and that, being invoked, He at once manifests Himself, and fills His devotees with His influence (N. 81). The object of *Parâ Bhakti*, then, is *Îśvara* (Ś. 2, N. 2), the Supreme Lord, Who is the origin and life of all created things, towards Whom all creation moves, and in Whom every thing finally disappears (Taittirîya Upaniṣat, III. i. 1), that is, *Saguṇa*-Brahman, *i. e.*, the Personal God, in other words, Brahman manifesting its *guṇas* or attributes as the Creator and Controller of the Cosmic System, as distinguished from *Nirguṇa*-Brahman, *i. e.*, the Impersonal God, in other words, Brahman with its attributes in a quiescent state; for, evidently *Nirguṇa*-Brahman can by no means become an object of worship and devotion. But, still, another difficulty here presents itself. Even *Saguṇa*-Brahman, as such, is far above the power of comprehension of ordinary mortals; how, then, are they to cultivate devotion towards Him? It is by worshipping Him first in His sensible forms, *i.e.*, as manifested in Creation, for He is the *Virât-Âtmâ*, the Soul of this grand and glorious system of the Universe, *Viśva-Rûpa*, of Whom the Universe is the outward form. Accordingly Śâṇḍilya teaches that the World and the Object of Worship are not two different things, inasmuch as He is the inner essence, *svarûpa*, the very Self, of all things (Ś. 85.) This, however, does not necessarily involve pantheism in its bad sense; for while God is immanent in the World, He at the same time also transcends it, as Lord Kṛiṣṇa declares in the *Gîtâ* (X. 42): "I stand, pervading this entire universe by a part of Me." But the easier and more attractive form of the worship of *Saguṇa*-Brahman is worship of Him in His Incarnations. *Parâ-Bhakti* may be cultivated towards the Incarnations also (Ś. 46). An "Incarnation of Brahman," however, is not a mere figment of the

imagination; for, the Lord Himself declares in the *Gîtâ* (IV. 9), that He undergoes birth and activity in the midst of mortals. But His birth is a divine event, being due solely to His own Energy (Ś. 48). Says the Lord also: "Although I am the Unborn, and of immutable essence, although I am the Lord of the created beings, I enter into My *Prakṛiti*,—put forth My Energy,—and come into (finite) existence from age to age" (*Gîtâ*, IV. 6). Incarnation, again, is entirely an act of compassion on His part; and compassion is a pure, unselfish attribute in Him (Ś. 49). For, the purpose of divine incarnation is thus declared in the *Gîtâ*: "I create Myself, O *Bhârata*, whenever there is decline of *Dharma* or Righteousness, and rise of *A-Dharma* or unrighteousness For the protection of the virtuous and for the destruction of the wicked, and for the purpose of the establishment of *Dharma*, I come into (finite) existence, from age to age, by means of My Mâyâ" (IV. 7 and 8.) Incarnations should be, however, distinguished from the *vibhûti* or glories of the Lord. All excellences, *e.g.*, of truth, beauty, love, power, greatness, etc., wherever found, are glories of the Lord; and an account of these glories is given in the *Gîtâ*, X. 19-42. But *Mukti* will not result from the worship of any of these glories (Ś. 50 and 51). It may be urged that whereas Vâsudeva, Kriṣṇa, is also enumerated in the above portion of the *Gîtâ* as a *vibhûti* or glory of the Lord, worship of Him, therefore, will not bring about *Mukti*; but this is not the case, as there is sufficient evidence that Vâsudevâ's is a mere form, while Kriṣṇa is the Lord Himself (Ś. 52 and 53.) The inclusion of Vâsudeva amongst the *vibhûtis* is intended to show that He is the greatest amongst the *Vriṣṇis* (Ś. 54). Devotion to the Lord Kriṣṇa will, therefore, lead to Release. So also will do Devotion to the other well-known Incarnations in the forms of Nrisiṃha, Vâmana, Râma, Buddha, etc. (Ś. 55).

(*iv*) *The Culture of Devotion.*

According to some, *Jñâna* or knowledge is instrumental in the production of *Bhakti* (N. 28), while others say that they are mutually dependent (N. 29). But the teaching of Nârada is that Bhakti is the fruit or result of itself (N. 30). Nevertheless there are several auxiliary causes to it. Thus, Bhakti arises from the giving up of the objects of the senses and of attachment to them (N. 35), from constant worship (N. 36), from listening to, and singing, the glories of the Lord in the assemblies of men (N. 37). But principally it is obtained through the kindness of the great ones, *i.e.*, the successful devotees, or through the touch of divine compassion (N. 38). Companionship of the great, however, is difficult to obtain (N. 39). It can be obtained only through the mercy of God (N. 40), inasmuch as there is no difference

between God and His good men (N. 41). Evil company should be forsaken by all means (N. 42), as it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, loss of everything (N. 44.) These evil tendencies, ordinarily playing in ripples under the breeze of Mâyâ, behave like the sea by association with the whirlwind of evil company (N. 45.) Who crosses over Mâyâ? It is he who avoids evil company, attends upon men of large hearts, and becomes selfless (N. 46),—who retires into solitude, roots out all worldly attachments, does not yield to the influences of the three *guṇas*, and gives up both acquisition and preservation (N. 47),—who renounces the results of his action, consecrates all action of God, and thereby rises above the influence of duals (such as pleasure and pain, heat and cold) (N. 48),—who puts aside the Vedas also, and acquires pure, uninterrupted attachment to the Lord (N. 49.) He not only himself crosses over Mâyâ, but also helps others to cross over their Mâyâ (N. 50.) The aspirant should not listen to talks about women, wealth, and the conduct of atheists (N. 63.) He should give up egotism, pride, etc. (N. 64.) Having consecrated all conduct to the Lord, he should make Him the object of his lust, resentment, pride, etc. (N. 65.) Argumentation about God and devotion to Him must not be undertaken (N. 74), as there is room for error and uncertainty in it (N. 75.) *Bhakti Śâstra*, Teachings on Devotion, should be studied intelligently, and observances enjoined therein should be performed (N. 76.) Much of our time, short as it is, is taken up with the experiences of pleasure, pain, desire, gain, and the like; not a single moment even of the little that is left, which, as it were, waits for our attention to them, should be passed in vain (N. 77.) Harmlessness, truthfulness, purity, kindness, faith, and other excellences of character should be observed (N. 78.) And after all the Lord alone should be worshipped at all times, with the whole heart and in a faithful spirit (N. 79). For, being invoked, He at once reveals Himself, and fills His devotees with His influence (N. 80) as, with Him, it is Bhakti that carries the greatest weight (N. 81.)

Now, *Parâ-Bhakti*, *Parama-Prema*, Supreme Love, is the primary object to which the devotee aspires. There are eighty-one minor forms of devotion which lead up to it. They are collectively called *Gauṇî-Bhakti* or Secondary Devotion. The question may arise whether these lower stages of Devotion have to be cultivated simultaneously, successively, or alternatively. To this Śâṇḍilya gives the reply that there is no hard and fast rule for the application of these subsidiary means, but that their application depends upon the requirements of each particular case, like the use of various materials in the construction and

repair of a building (Ś. 62); for, every one of them is capable of pleasing the Lord (Ś. 63), and thereby leading to *Parâ-Bhakti.*

We trace here, in broad outline, the progress of a *Saṃsârî* Jîva towards *Mukti* along the Path of Bhakti. Experience of pleasure and pain is a fundamental fact of human existence. It falls to the lot of every mortal. But it is the fortunate few who can realize the significance of it. If the Jîva has acquired *Sukṛita* or merits in his previous birth and if he is discriminative, the experience of pleasure and pain in unending alternation will produce a feeling of dissatisfaction and disgust in him and will awaken him to the utter helplessness of his situation. Thereafter will dawn in him *Śraddhâ*, Faith, namely, the belief that there is a Moral Governor of the World, who rules the destinies of the Jîvas according to immutable laws. Here, for the first time, is made differenciation between the Here and the Here-after. This is the moment of the birth of Religion. Now the Jîva avoids waste of energy in useless, though, it may be, harmless, pursuits (*aśâstra-tyâga*), and confines his activities within the code of morality (*Śâstra*) which regulates conduct by means of which the Supreme Good may be attained. Gradually he forbears more and more from doing prohibited acts, and pays ever-increasing attention to the performance of acts prescribed. At the same time he learns to put out *Abhimâna* or Self-assumption, *i.e.*, to perform acts not for the sake of the fruits which they may produce, but in a spirit of devotion to duty. Thus *Karma-Yoga*, the Path of Action, ends in the purification of the mind of *Abhimâna*. This may be said to be the first stage of devotional self-culture. The second stage begins with the feeling of the necessity of some *Sâdhana* or means of Release. Such a means can be found in the company of *Sâdhu* or pious men. The aspirant, therefore, should keep company with the *Sâdhus* and render service unto them. *Sâdhu-Sevâ*, to serve pious men, is the first act of worship, wherein lies the Seed of Divine Love. Companionship of the *Sâdhus* and *Sâdhu-Sevâ* will produce a little indifference to worldly objects, and attachment to the things of the other world. Next will follow occasional contemplation mixed with extraneous thoughts. This impurity of extraneous thoughts is due to what is called *Anartha* or evils. *Anartha* is four-fold, according as it arises from (1) *duṣkṛita*, demerits, (2) *sukṛita*, merits, (3) *aparâdha*, failings or faults, and (4) *bhakti*, devotion. They are called *anartha* or evils, because they cause distraction. *Aparâdha*, faults, may be of ten kinds: (*a*) to speak evil of the *Vaiṣṇavas*, (*b*) to treat Śiva and Viṣṇu as different deities, (*c*) to look upon the *Guru*, religious preceptor, as an ordinary mortal, (*d*) to disparage the *Śâstras*, codes of morality, (*e*) to regard the

powers attributed to the singing of the names of the Lord as mere puffs, (*f*) to put wrong or far-fetched construction upon the names of the Lord, (*g*) to do sinful acts thinking that the power of the name will save the sinner, (*h*) to treat the name as of equal potency with any other virtuous act, (*i*) to teach the name to unbelievers, and (*j*) to learn the power of the name and yet not to be attracted to it. *Aparâdhas* arising from *bhakti* are such as the desire for worldly gain, reputation and the like, which may be easily acquired through devotion. All this impurity will be, however, washed away by *Jñâna-Yoga*, Reflection upon the Self or Realization of the Self in Thought, listening to, and singing, the names and achievements (Lîlâ) of the Lord, and other means such as mentioned above. And the result will be growing steadiness of contemplation, and constancy in worship. Constancy in worship (*nisthâ*) will give rise to *Ruchi* or feeling of enjoyment, or intellectual relish, of the life of devotion, and *Ruchi* will be followed by *Âsakti* or attachment and consequent depth of contemplation. *Âsakti* may be induced either by the perception of *aiśvarya* or the majesty and lordliness of God, or by the perception of *mâdhurya* or the grace and beauty of God. The former is called *guna*-(attribute) *mâhâtmya*-(majesty) *âsakti* (attachment), and the latter is called *rûpa*-(grace and beauty) *âsakti* (attachment). These are followed by *pûjâ-âsakti* or attachment to worship. In these forms of attachment the devotee is possessed with the sentiment of awe and wonder, and stands, as it were, at some distance from the Lord, feeling his own insignificance and sinfulness on the one hand, and the majesty and holiness of the Lord on the other. But the influence of Love is at work, and, after the intermediate stage of *smarana-âsakti* or attachment in the form of constantly recurring thinking about the Lord, there succeeds attachment in the forms of closer and closer personal relationship. The first of them to evolve is *dâsya*-(service) *âsakti* (attachment.) The devotee becomes attached in rendering service to the Lord, as a servant does to his master. *Dâsya-âsakti* evolves into *sakhya*-(friendship) *asakti* (attachment). The devotee becomes attached to the Lord, as is one to one's friend. *Sakhya-âsakti* evolves into *vâtsalya*-(parental love) *âsakti* (attachment). The devotee becomes attached to the Lord, as is a father to his son. And *vâtsalya-âsakti* evolves into *kântâ*-(wife) *âsakti* (attachment). The devotee becomes attached to the Lord, as is a faithful wife to her husband. But the personal element also has to be dropped before the next higher stage can be reached; and, thus, the fulfilment of *kântâ-âsakti*, whether it be conversant about the *aiśvarya* or the *mâdhurya* of the Lord, is in *âtma*-(self) *nivedana*-(dedication)-*âsakti* (attachment), when the

devotee, sacrifices himself to the Lord, completely identifies his will with His will, loses his separate existence in the wider existence of the Lord. Thereafter he attains to the state of *tanmaya*-(absorption in Him) *âsakti* (attachment), that is, of absolute self-forgetfulness. This is called *bhâva*, trance, *samâdhi*, deep meditation, wherein there takes place manifestation of the Supreme Being. This is the sprouting stage of divine love. *Bhâva* then grows into *mahâ-bhâva*, the higher trance, which is the state of *parama*-(extreme) *viraha*-(separation) *âsakti* (attachment). As in the case of true lovers during separation, so here also the devotee becomes mad after God, realizes His presence within himself as well as outside him, and verily lives, moves and has his being in Him. This is *parama-prema*, the consummation of Love. Hereby the knot of the heart (*hṛidaya-granthi*), which binds the Jîva to the *Saṃsâra*, is cut asunder, all doubt is set at rest, and *karma*, the cause of re-birth, is exhausted. Thus the Jîva overcomes Mâyâ, and obtains Release. If it happens during life, he is called *jîvan-mukta*, living yet released ; if after death, he is then called *videha-mukta*, disembodied and released.

(v)—*The Forms and Expressions of Devotion.*

Devotion is indicated by *sammâna*, honour, as in the case of Arjuna, *vahumâna*, exaltation, as in the case of Ikṣvâku (*Nrisiṃha-Purâṇa*, XXV. 22), *prîti*, pleasure, as in the case of Vidura (*Mahâbhârata*, *Udyoga Parva* LXXXIX 24), *viraha*, (pangs of) separation, as in the case of the Gopîs (*Viṣṇu Purâṇa*, V. xviii. 17), *itara-vichikitsâ*, disinclination to others, as in the case of Upamanyu (*Mahâbhârata*, *Anusasana-Parva*, XIV. 186), *mahima-khyâti*, glorification, as in the case of Yama (*Viṣṇu-Purâṇa*, III. vii. 10,) *tadartha-prâṇa-sthâna*, living for Him, as in the case of Hanumân (*Râmâyaṇa*, *Uttara-kâṇḍa*, CVII. 31). *tadîyatâ*, the belief that everything belongs to Him, as in the case of Uparichara Vasu (*Mahâ-bhârata*, *Sânti-Parva*, Chapters 336 and 337), *sarva-tad-bhâva*, the consciousness that He is immanent in all things, as in the case of Prahlâda (*Viṣṇu Purana* I. xix. 5), *a-prâtikûlya*, non-opposition, as in the case of Bhîṣma *Mahâ-bhârta*, *Bhîsma-Parva*, LIX. 97), and the like (Ś. 44, N. 19), such as ardour in worship, and in constant talk about Him (N. 16, 17, 18).

Before we proceed to describe the various forms of Devotion, we should better explain the statement we have made above, namely, that there are eighty-one varieties of it. And for this purpose we make the following quotation from the gloss of *Âchârya Śrîdhara* on the *Srîmad-Bhâgavatam*, III. xxix. 8, 9, 10, 11 : "Thus *tâmasa*, and the other (*viz.*, *râjasa* and *sâttvika*) forms of devotion contain three varieties each, of

which superiority belongs to each succeeding one. Accordingly *śravaṇa* (listening to talks and songs about the Lord), *kîrtana*, singing songs about Him, etc. (*viz.*, *smaraṇa*, constantly thinking about Him, *pâda-sevana*, doing homage to Him, *archana*, worshipping Him, *vandana*, making obeisance to Him, *dâsya*, rendering service unto Him, *sakhya*, behaving like a friend towards Him and *âtmanivedana*, dedicating one's self to Him), every one of them contains nine varieties. So that *saguṇa-bhakti* (*vide* below) becomes eighty-one-fold. Whereas *nirguṇa-bhakti* (*vide* below) is of one kind only."

Now, the means of obtaining Release is the *anuśîlana*, pursuit, of the *Para-Tattva*, Supreme Reality, *Śrî-Kṛiṣṇa*, the Lord, and He may be pursued from various motives. For example, addressing Yudhiṣṭhira, Nârada says: "By fixing their minds on Îśvara, through love, through hate, through fear, through friendship, as by devotion, and thereby avoiding their sins, many have found access to Him; the Gopis through love, Kaṃsa through fear, Śiśupâla and other rulers of men through hate, the Vṛiṣṇis through relationship, you (*i.e.*, Yudhiṣṭhira), O great one, through friendship, we by devotion." (*Vide Srîmad-Bhâgavatam*, VII. i. 29, 30). It is also stated in *ibid.* 26, "My (*i.e.*, Nârada's) firm belief is that a mortal cannot attain *tan-mayatâ*, absorption into Him, the sense of His over-bearing presence everywhere, transformation into Him in thought, so easily by the practice of devotion as by perseverance in hostility (towards Him)." Broadly speaking, therefore, it may be said that the Supreme Reality may be pursued either as an object of love or as an object of hatred, the end in view being the same in both, *viz.*, "*kena api upâyena manaḥ Kṛiṣṇe niveśayet*," that is, to set the mind firmly on Kṛiṣṇa by whatever means (*ibid.* 31).

The loving pursuit of the Supreme Reality results, at its next moment, in the generation of *bhâva*, sentiment, by means of *kriyâ*, the performance of prescribed acts. This *bhâva* and this *kriyâ* are the rudiments of Bhakti. At its origin Bhakti, except in very rare cases, is *saguṇâ*, modified, *sopâdhi*, mixed, and it gradually evolves into the *nirguṇa nirupâdhi* form, *i.e.*, the form of Bhakti unmodified, pure and colourless, which is the immediate cause of Release. *Sopâdhi* Bhakti, again, is either *sakâma*, containing within it desire for objects other than the pleasure of the Lord, or *niṣkâma*, motiveless. *Sakâma* Bhakti is also called *guṇî-bhûta* or secondary, because in it *karma*, religious performances, *jñâna*, knowledge, and the practice of *yoga* are the principal elements, while *bhakti* is merely subsidiary to them. Its results are *siddhi*, success, that is, success in religious performances, the development of

knowledge, and the practice of *yoga*, and *bhukti*, enjoyment, that is, of heaven and the like. It becomes three-fold according as it is cultivated by *ârta*, the afflicted, *jijñâsu*, the inquisitive, or *artha-arthî*, the needful. And each of these three kinds is further subdivided as *sâttvikî*, white, *râjasî*, red, and *tâmasî*, black, according as the principles of *sattva*, *rajas*, and *tamas*, or illumination, attraction, and ignorance are dominant in them (*Cf. Gîtâ*, Ch. XVII). *Niṣkâma* Bhakti is also called *pradhâṇî-bhuta*, or primary, because in it *bhakti* is the principal element, although it is intermixed with *karma*, *jñâna*, or *yoga*. Only the wise are competent for the cultivation of it (*Cf. Gîtâ*, VII. 16). *Niṣkâma* Bhakti, associated with religious performances, consists in *karma-karaṇa*, performance of duties, and *phala-arpaṇa*, dedication of the consequences thereof to God. This is *karma-yoga*, the Path of Action, the result of which is *Chitta-śuddhi*, purification of the mind. It is called *âropa-siddhâ bhakti*, *i.e.*, *bhakti* by attribution, inasmuch as purification of mind being also producible by *bhakti*, *karma* is here attributed as *bhakti*. By means of purification of mind, it leads to the growth of *jñâna-miśrâ* and *yoga-miśrâ bhakti*, *i.e.*, those forms of *niṣkâma bhakti* in which development of knowledge and practice of *yoga* play an important part. These forms of *bhakti* are known as *saṅga-siddhâ bhakti*, *bhakti* by association, inasmuch as spiritual cognition constituting development of knowledge, and spiritual practices constituting *yoga*, by operating along with *bhakti*, lead to *parama-âtma-sâkṣâtkâra*, Spiritual Intuition of the Supreme Self, which is the proper function of *bhakti*. The cultivation of *niṣkâma bhakti* attended with *jñâna*, constitutes *jñâna-yoga*, the Path of Knowledge. Its result is *sadyoḥ-mukti*, immediate release, by means of *brahma-jñâna*, knowledge of Brahman. *Niṣkâma bhakti* attended with *yoga*, is known as *aṣṭâṅga-yoga*, the eight-limbed *Yoga*. Its result is *karama-mukti*, gradual release. Thus *jñâna* and *yoga* become means of release only when they are attended with *niṣkâma bhakti*. It has been accordingly taught that Bhakti, properly so called, *i.e.*, *nirupâdhi bhakti* (*vide* below), or *bhaktî* pure and colourless, is superior to *karma*, *jñâna*, and *yoga* (N. 25, 26, 27, 58, 59, 60 ; Ś. 22, 23). These various forms of *bhakti* are characterised as *aparâ*, the lower, as distinguished from *nirupâdhi bhakti* which is called *parâ*, the higher, and to which *aparâ bhakti* is subsidiary (N. 56 ; Ś. 56).

Nir-upâdhi Bhakti is characterised as *uttamâ*, the excellent, *kevalâ*, the simple, *śuddhâ*, the pure, and *svarûpa-siddhâ*, existing by itself. It is the essence of *bhakti-yoga*, the Path of Devotion, and its results are *prema*, love, and *bhagavat-sâkṣâtkâra*, spiritual intuition of the Lord. It

is the path for *śraddhâlu* or the believers. *Nir-upâdhi Bhakti* gradually evolves from *prema* or mere love to *parama-prema* or supreme love, and for its evolution depends only upon itself (N. 30); that is to say, *cheṣṭâ*, exertion of body, speech, and mind, prompted by love, at a previous stage, becomes the means of its evolution into the next higher stage. These higher stages of love are of the form of *rati*, joyful attachment. *Rati*, again, is distinguished under the aspects of *bhâva*, sentiment, in which the sense of separate personality still remains, and *prema*, love, in which the sense of separate personality gradually disappears altogether. *Rati* under the aspect of *bhâva* successively evolves as *guṇa-mâhâtmya-âsakti*, attachment to the attributes and greatness of the Lord, *rûpa-âsakti*, attachment to the beauty of the Lord, *pûjâ-âsakti*, attachment to the worship of the Lord, and *smaraṇa-âsakti*, attachment to constant thinking about the Lord. In them, it will be observed, the distance between the devotee and the Lord gradually diminishes, but nevertheless no personal relationship is established between them. That takes place in *Rati* under the aspect of *prema*. It begins as *dâsya-âsakti*, attachment in servantship, in which appreciation of, and enire sympathy with the will of the master may not necessarily be present. These characteristics appear in the succeeding form of *prema-rati*, *viz.*, *sakhya-âsakti*, attachment in friendship, where, however, sacrifice of the will in favour of, and subordination of the will to, the will of the friend may not be present, as they are in the next succeeding form of *prema-rati*, *viz.*, *vâtsalya-âsakti*, attachment in fathership, where the father exercises self-denial for the sake of the son. This spirit of self-sacrifice goes on developing, and *vâtsalya-âsakti* is followed first by *kântâ-âsakti*, attachment in wife-hood, in which the wife identifies her whole being with the being of her Lover, and then by *âtma-nivedana-âsakti*, attachment in self-consecration, wherein the spirit of self-sacrifice finds its natural fulfilment. Consequently the next higher form is that of *tat-maya-âsakti*, attachment in transformation or absorption into Him. This is *advaita-siddhi*, the perfection of monistic idealism, the realization of the great truth, namely, *Vâsudevaḥ sarvam*, that all is *Vâsudeva*, *Kṛiṣṇa*, the supreme Reality. As attachment in this form grows deeper and deeper, it rises into, and culminates in, *parama-viraha-âsakti*, attachment in extreme separation, in which the devotee, though he is at the time permanently united with the Lord, still feels as if he were separated from Him, as, for example, described by the Vaiṣṇava poet, *Govindadâsa* "*Rodati Râdhâ Śyâma kari kora, Hari Hari kâṁhâ geo prâṇanâtha mora*," while holding Śyâma in her arms, Râdhâ still weeps, "Hari ! Hari ! Where is my lover gone ?"

Rati under the aspect of *prema*, developing in these forms, may follow *Vidhi-mârga*, the path of the performance of duty, or *râga-mârga*, the path of attraction to the Lord. The former leads to the enjoyment of the *aiśvarya* or the lordliness of God, and is, therefore, *miśrâ* or mixed, while the latter causes the enjoyment of the *mâdhurya* or sweetness of the beauty of the Lord, and is, therefore, *kevala* or pure. It is pure *prema-rati*, called by Nârada *parama-prema* or Supreme Love, which is the consumation of Devotional Self-Culture, and the immediate cause of release.

(*vi*)—*What is the nature of Devotion?*

Higher Devotion consists in attachment to Îśvara (Ś. 2). It is of the form of *parama-prema* or intense love towards Him (N. 2), and is the source of eternal freedom from the coil of mortality (N. 2); by obtaining which man becomes perfected, becomes immortal, becomes satisfied (N. 4); by attaining which he desires nothing else, grieves not, hates not, revels not, seeks nothing else (N. 5); by knowing which he becomes mad, beomes still, becomes self-satisfied (N. 6). It contains no worldly desires within itself; on the contrary, it arises on the inhibition of all wordly desires (N. 7-14). Sometimes it appears by itself in a fit receptacle (N. 53). The nature of *parama-prema*, however, cannot be described in words (N. 51), like the nature of taste felt by a dumb person (N. 52). It is attribute-less, desire-less, swelling up more and more at every moment, flowing incessantly, in the form of subtler feeling (N. 54), and transforming all objects of seeing, hearing, and thinking into itself N. 55).

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकी त्वयि ॥

—I crave not for money, nor for men, nor for a beautiful woman, nor for poetic genius, O Lord of the World; in every birth of mine may *ahaitukî bhakti*, spontaneous devotion, grow in me towards Thee, the Lord.
—*Śrî Chaitanya.*

NÂRADA'S BHAKTI-SÛTRAM.

अथातो भक्तिं व्याख्यास्यामः ॥ १ ॥

अथ Atha, this word may be taken as benedictory or as merely introducing the subject. अतः Ataḥ, hence, therefore; because knowledge or apprehension of truth and right conduct are not in themselves sufficient to bring about salvation, but, for this, must be leavened with the enthusiasm of devotion. भक्तिं Bhaktiṃ, (the doctrine of) devotion. व्याख्यास्यामः Vyâkhyâsyâmaḥ, (we) shall expound.

1. Now, therefore, we shall expound the doctrine of devotion.—1.

Note.—The philosophy of Devotion by Śâṇḍilya begins thus: "Now, therefore, inquiry into Devotion."

Note.—But it might be at once said that the devotion which is here sought to supplement thought and action, is not an altogether unknown thing, and it might as well be doubted if it will after all solve the great problem of human existence, namely, the liberation of the soul from the coil of mortality. In fact, in their social and domestic relations men have had experience of the delightful influence of affection, love, admiration, reverence, and similar other sentiments. But nobody considers this to be adequate for the supreme purpose of life. All this is, however, admitted. At the same time it is maintained that although there certainly is not any difference of kind between devotion, on the one hand, and other cognate sentiments, on the other, still there is perceptibly a difference of degree between them. While these various modes of feeling are but developments of the root principle of sympathetic response of the human heart to congenial excitations from the outside, devotion is the consummation of them all. Further, we notice another very important characteristic of devotion. The object of all attachment on earth is perishable, and, therefore, finite; whereas devotion aspires to something imperishable and infinite. It is only when the soul catches faint glimpses of the divine in nature, within or around itself, that it is seized with the all-consuming enthusiasm of devotion, and forgetting and forsaking everything else, strives to throw itself entirely at the service of its God and its Lord, in which service its satisfaction is infinite.

These two points are made clear in the next aphorism which describes what devotion is.

सा त्वस्मिन् परमप्रेमरूपा ॥ २ ॥

सा Sâ, it, devotion. तु Tu, but. This is in reply to the doubt referred to above in the notes. अस्मिन् Asmin, in or to him. Instead of this some read तस्मिन् or कस्मै. The sense is, in every case, the same, but the reading in the text gives the complete meaning, indicating that God is always near to the jiva. परम Parama, intense. This word is intended to convey three things : 1. Devotion is essentially undivided, that is to say, it turns away from everything except God. 2. It is never over-shadowed by thought and action. It is itself the end. 3. It is not inert or idle. It invariably manifests itself in word, deed and thought. प्रेम Prema, love. रूपा Rûpâ, form.

2. It is of the form of intense love towards Him.--2.

Cf. Śâṇḍilya's definition of *Bhakti* "as absolute attachment to God."

Note.—This devotional love comes as the climax of a course of evolution. Śrîrûpa Gosvâmî, in his *Bhaktirasâmṛitasindhu*, thus traces the development of love in the case of aspirants :—

"First arises faith ; then follows attraction, and, after that, adoration. Adoration leads to suppression of worldly desires ; and the result is single-mindedness and satisfaction. Then grows attachment which results in ebullition of sentiment. After this love comes to play."

अमृतस्वरूपा च ॥ ३ ॥

अमृतस्वरूपा Amrita-svarûpâ, of the nature of nectar. Like the reputed nectar, devotion once for all puts stop to all painful and unpleasant contingencies of life and ultimately secures freedom from the wheel of births and deaths. च Cha, and.

3. And it is of the nature of nectar.—3.

Note.—Śâṇdilya also says that "it has been taught that he attains liberation, who becomes steady in devotion."

And in *Srîmad-Bhâgavatam*, III. 25. 38, it is said that those who run after God, never perish, and that the wheel of the wakeful God, Yama, the God of Death, does not strike them who regard God as their dear self, son, friend, preceptor, benefactor, and the chosen deity.

Read also *Ibid.*, X. 82-44, where Lord Kṛiṣṇa says : Devotion to Me works for the immortality of beings.

The idea in the above two aphorisms is elaborated in the three following :—

यल्लब्ध्वा पुमान् सिद्धो भवत्यमृतो भवति तृप्तो भवति ॥ ४ ॥

यत् Yat, which. Love of God. लब्ध्वा Labdhvâ, attaining. पुमान् Pumân, man. सिद्धः Siddhaḥ, successful. अमृतः Amṛitaḥ, immortal. तृप्तः Triptaḥ, satisfied. भवति Bhavati, becomes.

4. By attaining which man becomes successful, immortal, and satisfied.—4.

This aphorism calls to mind *Gîtâ*, IX. 31. "Before long he becomes of virtuous soul and always enjoys peace. Know for certain, O Son of Kuntî, My devotee never perishes."

यत् प्राप्य न किञ्चिद् वाञ्छति न शोचति
न द्वेष्टि न रमते नोत्साही भवति ॥ ५ ॥

यत् Yat, which. Love of God. प्राप्य Prâpya, obtaining. न Na, not किञ्चित् Kiñchit, anything. वांछति Vâñchhati, desires. शोचति Śochati, laments द्वेष्टि Dveṣṭi, loathes. रमते Ramate, revels उत्साही Utsâhî, zealous. भवति Bhavati, becomes.

5. On obtaining which he does not desire anything, laments or loathes nothing, revels not, nor becomes zealous. —5.

Having once found and loved God, man desires nothing else to strive after, or to avoid, or to take delight in. Herein devotion is higher than action. Not only so ; it is also higher than thought. Thus :—

यज्ज्ञात्वा मत्तो भवति स्तब्धो भवत्यात्मारामो भवति ॥ ६ ॥

यत् Yat, which, Love of God. ज्ञात्वा Jñâtvâ, knowing. मत्तः Mattaḥ, overjoyed, mad. स्तब्धः Stavdhaḥ, quiet, still. आत्मारामः Âtmârâmaḥ, self-satisfied. (One whose soul is one's best place of rest.) भवति Bhavati, becomes.

6. By knowing which, he becomes overjoyed, quiet, and self-satisfied.—6.

Note.—It may be thought that these high characteristics are not necessarily involved in the idea of devotion. For, devotion is not after all as absolutely selfless and colourless as it should be. Love of God, the pleasing of the Lord, is the object which the devotee seems constantly to have in view. Thus, instead of welling up spontaneously from within, the flow of devotion is directed by an external influence. This, however, is not the case. No doubt the grace of God is an invariable accompaniment of the playful course of devotion within the soul, but, merely on this account, the one can hardly be posited as the cause, and the other, as the consequence. On the contrary, devotion is its own end. That the grace of God

courses along with the stream of devotion is perfectly natural. Immediately as the flower blossoms forth, it cannot but gladden the heart of the beholder. But it will not be correct to say on that score that the flower blooms to beauty with the object of pleasing man. It merely progresses a stage higher in the scale of its natural development. Similarly with devotion.

This is the text of the next aphorism.

सा न कामयमाना निरोधरूपत्वात् ॥ ७ ॥

सा Sâ, it. निरोधरूपत्वात् Nirodha rûpatvât, because of its nature as appearing in the form of suppression (of all desires) निरोध is fully explained in the following aphorisms. कामयमाना Kâmayamânâ, selfish. Moved by desire. न Na, not.

7. It is not led by desire, because it finds expression in (the) inhibition (of all desires).—7.

The "inhibition of all desires" is very often misunderstood to signify a total annihilation or extinction of all activity. This is not only absurd but is simply unworthy of man. This misunderstanding is cleared up in the next aphorism.

निरोधस्तु लोकवेदव्यापारन्यासः ॥ ८ ॥

तु Tu, on the contrary. निरोधः Nirodhaḥ, inhibition of desires. लोकवेदव्यापारस्य Loka-veda-vyâpârasya, of customary and scriptural observances. न्यासः Nyâsaḥ, resignation or consecration to the Supreme. Cf. Gîtâ, XVIII. 2. "The wise describe resignation as the giving up of the fruits of all actions".

8. On the contrary, "inhibition of desires" means the consecration of all customary and scriptural observances to the Supreme.—8.

For the full comprehension of the import of this aphorism we may cite Gîtâ, IX. 27 and 34. "Whatever thou doest, whatever thou livest upon, whatever sacrifices and gifts thou makest, and whatever penances thou practisest, O Son of Kuntî, surrender all that unto Me." "Set thy mind on Me, devote thyself to Me, offer sacrifices unto Me, bow to Me, make Me thy last resort. Thus attaching thy soul to Me, thou shalt come to Me;" and also XII. 6 and 7. "O Pârtha, ere long I deliver from the sea of mortal world those who have their minds intent upon Me and who, surrendering all and sundry actions unto Me, run after Me and worship and meditate upon Me with undivided concentration of mind." Evidently, therefore, instead of suggesting a cessation of activity, "inhibition of desires" implies the full and uniform direction of all thought and action towards God.

And not only this, it has a negative aspect also. Thus—

तस्मिन्ननन्यता तद्विरोधिषूदासीनता च ॥ ९ ॥

तस्मिन् Tasmin, in him. अनन्यता Ananyatâ, single-heartedness. तद्विरोधिषु Tad-virodhiṣu, in all that is antagonistic to Him. उदासीनता Udâsînatâ, indifference. Apathy. च Cha, and.

9. (Inhibition also means) single-heartedness towards Him and indifference to all that is antagonistic to Him.—9.

Now, single-heartedness as an important element in devotion cannot be a mere blind passion or a narrow prejudice. It should be arrived at as the result of a process of conscious discrimination between the passing and the permanent, in which the finites naturally come to be eliminated one by one. Hence—

अन्याश्रयाणां त्यागोऽनन्यता ॥ १० ॥

अन्याश्रयाणां Anyâśrayâṇâm, of all other supports. त्यागः Tyâgaḥ, renunciation. Giving up. अनन्यता Ananyatâ, single-heartedness.

10. Single-heartedness (implies) the giving up of all other supports.—10.

The cultivation of devotion may be disturbed by the operation of the various influences to which human life is every moment exposed. To restore equilibrium, the devotee should on no account seek the help of other instruments than those employed in the cultivation of devotion itself, namely, listening to talks about the Lord, singing His name, and so forth.

लोकवेदेषु तदनुकूलाचरणं तद्विरोधिषूदासीनता ॥ ११ ॥

लोकवेदेषु Loka-vedeṣu. In respect of social and religious ordinances. तदनुकूलाचरणं, Tad-anukûl-âcharaṇam, Practice or performance which is congenial to Him. अनुकूल, however, must be taken in a relative sense. Not that there are particular injunctions which are specially favoured by the Deity; but ordinances, social or scriptural, as such, are prescribed in general terms for a large assembly of human beings who, amongst themselves, are in different stages of development and degrees of potentiality. Hence the question should be decided, in each individual case, with reference only to the would-be agent's environment, inherited and acquired capabilities, temperament, and so on. तद्विरोधिषूदासीनता Tad-virodhiṣu-udâsînatâ, indifference to all that conflicts with Him.

11. By "indifference to all that conflicts with Him" (S. 9) is understood the performance of those social and scriptural rites and ceremonies which are congenial to Him.—11.

In the eighth aphorism we have been taught to direct all our energies of thought and action towards God. Now we are again enjoined to respect, to some extent, the dictates of religion and morality. Here seems, therefore, to arise some confusion which is, however, only superficial. The due practice of moral and religious ordinances involves, in most cases, a large amount of bodily distress and tension of mind and altogether indefinite abstinence from the joys of life. This, then, is unsupportable on merely selfish motives, however strong and alluring these may, at first, appear to be. It becomes possible only when the inner vision, rising above the narrow limitations of its immediate surroundings, comes to look upon a 'far-off divine thing.' Except in such happy circumstances, the observance of rites and ceremonies really comes to nothing, as Lord Kriṣṇa declares in Gîtâ, XVII. 27-28—"Performance of sacrifices, penances, and charities is also said to endure as well as action which is done for His sake. (Whereas) offerings made unto fire, gifts given, penances practised, and duty done, without belief (in the existence of a divine Providence), is said not to endure. O Pârtha, that avails neither here nor elsewhere."

To this the inquisitive aspirant may justly reply that once "the vision beatific" is realised, there seems to be left no room for pious observances. For, these are prescribed simply for the purpose of purifying the mirror of the mind in which the Oversoul may then, and only then, cast its reflection in all its shades and lineaments. Quite so, but this is so in exceptional cases only. Ordinarily, however, there is some need for the performance of rites and ceremonies, as will be evident from the next two aphorisms. We shall moreover do well to bear in mind that these two things, namely, faith in God and observance of sacred laws and customs, are mutually involved, and that they in turn act and react upon each other in the continuous process of gradual development of devotional life.

भवतु निश्चयदार्ढ्यादूर्ध्वं शास्त्ररक्षणम् ॥ १२ ॥

निश्चयदार्ढ्यात् Niśchaya-dârdhyât, after the deepening of faith (in God). ऊर्ध्वं Ûrddhvaṃ, above, after. शास्त्ररक्षणं Śâstra-rakṣaṇaṃ, observance of sacred laws. भवतु Bhavatu, let there be.

12. The observance of the sacred laws may be continued after the deepening of faith in God.—12.

In the *Bhaktirasâmritasindhu* it has been observed that "the aspirant who takes to devotion with an object (see aphorism 56 below) requires to abide by the scripture and favourable maxims, till the ebullition of sentiment" which is called Love.

अन्यथा पातित्यशङ्कया ॥ १३ ॥

अन्यथा Anyathâ, otherwise. पातित्यशङ्कया Pâtityaśaṅkayâ, for fear of a fall.

13. (The sacred laws should be observed even after faith in God has deepened), lest, otherwise, there may be a fall.—13.

Some interpret the aphorism to mean: "The sacred laws must be observed till faith in God becomes deepened; for, otherwise, there is fear of a fall."

Well, then, it is understood that our only concern should be to hold up God as our utmost all, to consecrate ourselves, body and soul, to His service, and never to allow worldly desires and pursuits to distract and divert the even flow of a career of piety and devotion. To this high end we may even dispense with the regular observance of sacred practices after our faith in God has become firm and fixed. That their performance may still be continued is a matter of convenience and caution merely.

And it goes without saying that the humdrum routine of the ordinary life may be also safely neglected. But nevertheless, as we are, we cannot sufficiently devote ourselves to the service of God, for there seems to be no escape from a totally different kind of distraction, namely, the perpetual drudgery to our backs and bellies. Is it, then, seriously suggested that we should take no care of our bodies but instead leave them to their own fate? Not at all. We can never lose sight of the fact so graphically stated by Kâlidâsa that शरीरमाद्यं खलु धर्मसाधनम् the body is verily the primary requisite for the cultivation of virtue. But this consideration, instead of causing distraction, fastens our attention all the more upon God in whose sevice we seek to live, move and have our being.

Therefore in the next aphorism we have :—

लोकोऽपि तावदेव भोजनादिव्यापारस्त्वाशरीरधारणावधि ॥१४॥

लोकः Lokaḥ, social customs and usages. अपि Api, also. तावत् Tâvat, to that extent. एव Eva, only. भोजनादिव्यापारः Bhojana-âdi-vyâpâraḥ, the occupation of eating, (drinking, dressing,) etc. तु Tu, on the other hand. आशरीरधारणावधि Â-śarîra-dhâraṇâvadhi, to the end of the carrying of the body.

14. Social customs and usages also are to be observed only to the same extent (as scriptural ordinances). But, on the other hand, the occupation of eating, drinking, dressing, and so on, should be continued so long as we have to carry the physical organism.—14.

The purport of the above three aphorisms is this:—The consciousness of God, which is innate in every soul, should be first developed and strengthened by considerations of theology which is an enquiry into the existence and attributes of God and His relation to Man and the World. It is only then that a man acquires strength of mind enough to observe scriptural and customary ordinances in their true spirit. The result of this life of holiness and piety is that, besides knowing God, he now comes to love Him and to realize his fellowship with Him. At this stage, when his will has taken a wholly moral and religious turn, he can safely dispense with the scriptural and customary injunctions, since piety has come to be a rule of life and a labour of love to him. But he will have to take care of his body as long as he lives.

तल्लक्षणानि वाच्यन्ते नानामतभेदात् ॥ १५ ॥

तल्लक्षणानि Tat-lakṣaṇâni, marks or indications of devotion. नानामतभेदात् Nânâ-mata-bhedât, according to divers opinions. वाच्यन्ते Vâchyante, are being stated.

15. The marks of devotion are now being stated according to divers opinions.—15.

Thinkers agree as to the essential character of devotion; but they give prominence to one or other of its various manifestations in order just to indicate its nature from their several points of view.

पूजादिष्वनुराग इति पाराशर्य्यः ॥ १६ ॥

पूजादिषु Pûjâdiṣu, in worship and like performances. अनुरागः Anurâgaḥ, attachment, ardour. इति Iti, thus. पाराशर्य्यः Pârâśaryyaḥ, the disciple of Parâśara

16. Ardour in His worship and like performances, is the mark of devotion, according to the disciple of Parâśara.—16.

कथादिष्विति गर्गः ॥ १७ ॥

कथादिषु Kathâ-âdiṣu, in talks of His glory and greatness इति Iti, thus. गर्गः Gargaḥ, a sage of that name.

17. *Garga* thinks that indulgence in talks of His glory and greatness is the sign of devotion.—17.

आत्मरत्यविरोधेनेति शाण्डिल्यः ॥ १८ ॥

आत्मरत्यविरोधेन Âtma-rati-avirodhena, without hindrance to the enjoyment of bliss which the human soul finds in God or in itself. इति Iti, thus. शाण्डिल्यः Śâṇḍilyaḥ, a sage of that name.

18. The mark of devotion is ardour in His worship and indulgence in talks of His glory and greatness, provided they do not hinder the enjoyment of bliss which the soul finds in God ; so says Śâṇḍilya.—18.

Note.—It will be seen, therefore, that whatever draws the mind away from God can never be favourable to the culture of devotion. On the other hand, everything which relates to God and holds Him constantly before our mind's eye, has the effect of deepening the flow of devotion. This is the sum and substance of the above three aphorisms which are incorporated in the following one.

नारदस्तु तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलतेति ॥ १९ ॥

नारदः Nâradaḥ, the heavenly saint of that name, of whose composition these aphorisms are. तु Tu, however. तदर्पिताखिलाचारता Tad-arpita-akhila-âchâratâ, the condition of having dedicated all observances whatsoever to Him. तद्विस्मरणे Tad-vismaraṇe, in losing Him from memory. परमव्याकुलता Parama-vyâkulatâ, extreme uneasiness. इति Iti, thus.

19. *Nârada* thinks, however, that devotion is indicated by the condition of having dedicated all observances whatsoever to Him, and by the feeling of extreme uneasiness in losing Him from memory.—19.

But is such a climax ever attainable ? Yes, certainly. It is not at all an impracticable ideal. For

अस्त्येवमेवम् ॥ २० ॥

एवमेवम् Evam Evam, such and such. अस्ति Asti, exists.

20. There are such and such instances.—20.

यथा व्रजगोपिकानाम् ॥ २१ ॥

यथा Yathâ, as for instance. व्रजगोपिकानाम् Vraja-gopikânâm, in the case of the cow-maids of *Vraja* or *Vrindâbana*.

21. As, for instance, in the case of the cow-maids of *Vrindâbana* (who are reported to have dedicated all their actions to Lord Krisṇa and to have felt extreme uneasiness in losing Him from their midst even for a short while).—21.

In this context the reader may, with profit, turn to chapters 29 and 30, Part X, of *Śrîmad-Bhâgavatam*.

Now, Love certainly exercises a levelling influence. It smooths down all inequalities and brings the lover and the beloved on the same footing. And so devotion results in a fusion of personalities, leaving only the divine. It may be imagined, however, that the intimacy of love may not infrequently lead one to lose sight of the magnificence and majesty of God, which transcends all one's sublimest aspirations. This will surely be a serious drawback to reckon with in any system of religious culture. Quite so, but fortunately this does not necessarily happen. On the contrary, a full and conscious realization of the grandeur and majesty of God enhances, all the more, His supreme importance as an object of admiration and worship, in the eye of the devotee. Thus we have in the next aphorism :

तत्रापि न माहात्म्यज्ञानविस्मृत्यपवादः ॥ २२ ॥

तत्र Tatra there, in the absolute fusion of personalities of the human with the divine. अपि Api, even. माहात्म्यज्ञानविस्मृत्यपवादः Mâhâtmya-jñâna-vismṛiti-apavâdaḥ, particular reason for forgetting the idea of greatness (of God). न Na, not.

22. Even there, in the absolute fusion of personalities, there is no particular reason for forgetting the idea of the greatness of God.—22.

The life of Lord Kṛiṣṇa affords more than one illustration of the truth of this statement.

On the contrary, without a vivid awareness of the majesty of God, devotion can seldom, if at all, operate as a persistent principle of spiritual development. Hence—

तद्विहीनं जाराणामिव ॥ २३ ॥

तद्विहीनं Tad-vihînaṃ, deprived of that. जाराणाम् Jârâṇâṃ, of paramours. इव Iva, as.

23. Deprived of the sense of divine greatness, devotion is as the love of a woman towards her paramours, (which is constantly shifting from person to person, in an indefinite manner, according as one appears more desirable than another).—23.

Besides, it lacks another great characteristic of pure love, namely :

नास्त्येव तस्मिंस्तत्सुखसुखित्वम् ॥ २४ ॥

तस्मिन् Tasmin, in that, therein. In illicit love. तत्सुखसुखित्वम् Tat-sukha-sukhitvaṃ, the feeling of happiness in the happiness of him, the paramour. न Na, not. अस्ति Asti, is, exists. एव Eva, certainly.

'24. In illicit love there certainly exists no corresponding feeling of happiness (on the part of either) in the happiness (of the other).—24.

It is now proposed to compare the relative usefulness and excellence of the recognised methods of realizing the supreme object of human existence, on the one side, and the doctrine of devotion on the other. It has been laid down in the *Aitareya Âranyaka* "एषः पन्था एतत् कर्मैतत् ब्रह्मैतत् सत्यम्" "This is the way, this action, and this knowledge; this is true." And the erudite Sâyana comments: "तत्र कर्म्मशब्देन तद्विषयज्ञानपूर्व्वकमनुष्ठानं विवक्षितम् । ब्रह्मशब्देन तद्विषयज्ञानमात्रम्" that is, by 'action' here is signified performance in the light of knowledge about Him, while 'knowledge' means simply to realise Him in the understanding to the utmost limit, so that on the aspirant coming to know Him in all His greatness and glory, all worldly desires may dry up within the mind which will then naturally fix upon the supremely desirable and become absorbed in His blissful contemplation. In *Gîtâ*, III. 3, Lord Krisna also says: "O spotless one! it has been before declared by Me that the pursuit of men in this world is two-fold: that of the thinkers, by the path of knowledge; that of the workers, by the path of action." These then are the two time-honoured paths of salvation, namely, action and knowledge. It will be observed, however, that action or intentional employment of will and energy may take two entirely distinct courses: the one manifesting itself in the performance of various sacrifices, penances, rituals, and other ceremonies prescribed in the sacred books or sanctioned by usage, in the hope of attaining particular results or rewards and deriving spiritual benefit therefrom; the other, taking a fundamentally opposite direction, abandons all hope of ever obtaining everything desired in this way, and gathering together all diffused energy and attention from the field of the world, turns inward upon the spiritual principle itself and proceeding upon the maxim of "endure and abstain," seeks, by the purification of body and mind, and by regulating and restraining their random workings, to bring into active play the latent powers of the soul which will then tower over all obstacles, conquering and carrying everything before it. Action in the latter form is called by the wellknown name of *Yoga* or Concentration or Communion.

Thus, therefore, we find—

(i) The votary of knowledge who aims at keeping himself at a safe distance from the reach of human suffering by killing all desires in the mind, remaining for ever absorbed in the charming pursuit of

understanding, more and more, in an endless manner, the nature of God and creation, and who from his empyrean altitude looks down, as it were, upon the things of the world ;

(ii) The man who strives to spread his kingdom over the universe, and takes recourse to particular practices for the realization of desired objects, thinking thereby to satisfy all his wants and thus indirectly to ensure unbroken happiness for himself here as well as in the world beyond ;

(iii) The *Yogî* who stoutly turns away from the attractions of the world and concentrates his attention and energy all upon himself, so that the dormant possibilities of his divine nature may have unobstructed play and unbounded scope, in other words, that he may acquire 'powers' which will make everything possible for him ; and

(iv) The *Bhakta*, or the votary of love, whose starting point is God Himself and who abnegates himself in His presence and who seeks not the indifference of the wise, the rewards of action, or the 'powers' of concentration, but whose only care in life is to serve the will of the Lord.

Now, this path of devotion, *Nârada* goes on to say, is higher than the three other ways of pious living as described above.

सा तु कर्म्मज्ञानयोगेभ्योऽप्यधिकतरा ॥ २५ ॥

सा Sâ, it, devotion. तु Tu, again. कर्म्मज्ञानयोगेभ्य : Karma-jñâna-yogebhyaḥ than action, knowledge, and concentration. अपि Api, even. अधिकतरा Adhikatarâ, higher.

25. It is, again higher than action, knowledge, and concentration.--25.

Cf. Gîtâ, VI. 46 and 47, where Lord Kriṣṇa says : "The *Yogî** is considered to be greater than the ascetic, greater also than the man of contemplation. The *Yogî* is also greater than the man of action. Therefore, Arjuna, become a *Yogî*. And of all the *Yogins*, he who faithfully worships Me, with the inner self directed towards Me, is, to my opinion, the most concentrated"

फलरूपत्वात् ॥ २६ ॥

फलरूपत्वात् Phala-rûpatvât, from its re-appearance as its result.

26. (Devotion is higher than the others), because it is its own reward, (whereas the followers of the other paths have ulterior objects in view, which necessarily divide them

* The *Yogi* is one who enters into a living communion with God and perfectly realizes His immanence and activity everywhere in the world.

from God, and are, after all, finite in their nature, and hence fail to secure abiding peace for the soul.)—26.

ईश्वरस्याप्यभिमानिद्वेषित्वाद्दैन्यप्रियत्वाच्च ॥ २७ ॥

ईश्वरस्य Îśvarasya, God's. अपि Api, also. अभिमानिद्वेषित्वात् Abhimânî-dveṣitvât, from aversion to egotists. Note that it is not a positive feeling of disfavour on the part of God, but follows necessarily from the nature of things. For, in Gîtâ, IX 29, Lord Kriṣṇa says: "I am equal to all created beings. There is no object of my particular favour or disfavour." And in commenting upon this, Nîlkaṇṭha writes: "As the fire, though it is devoid of attraction and other feelings, still removes the sensation of cold, only of those who are close by, and not of those who keep at a distance, so I, though equal to all, remove the bondage only of those who come to seek My refuge, and not of others. Therefore, aversion and attraction do not belong to Me." It follows, therefore, that egotism and other affections of the mind screen God from the view of men. दैन्यप्रियत्वात् Dainya-priyatvât, Love of meekness. Cf. St. Matthew, v. 3 and 5: "Blessed (are) the poor in spirit; for theirs is the Kingdom of heaven." "Blessed (are) the meek; for they shall inherit the earth." च Cha, and.

27. (Devotion is higher than the others), because of God's aversion to egotists and love of meekness.—27.

The point is this:—

The votary of love throws himself entirely at the mercy of God, while the rest strive to work out their salvation by themselves alone: some aspiring to knowledge, almost as extensive as God's, and, at the same time, killing all desire in their breasts; others attempting to extend their influence over the external world, thereby bringing all things within their easy reach; others, again, seeking to multiply their psychic powers which, they hope, will then satisfy all their desires no sooner than they arise. In the case of the devotee, his absolute dependence upon God brings him into daily and homely contact with the divine personality, whereas the others, running after their respective ambitions, are removed farther and farther away from Him.

तस्या ज्ञानमेव साधनमित्येके ॥ २८ ॥

ज्ञानम् Jñânam, knowledge. एव Eva, alone. तस्या Tasyâḥ, its. Of devotion. साधनम् Sâdhanam, source. इति Iti, thus. एके Eke, some.

28. Some say, knowledge is the source of devotion. —28.

अन्योन्याश्रयत्वमित्येके ॥ २६ ॥

अन्योन्याश्रयत्वम् Anyonya-âśrayatvam, mutual dependence (of knowledge and devotion). इति Iti, so. एके Eke, others.

29. Others declare their mutual dependence.—29.

स्वयं फलरूपतेति ब्रह्मकुमारः ॥ ३० ॥

स्वयं Svayaṃ, of itself. फलरूपता Phala-rûpatâ, re-appearance âs result or reward. इति Iti, so. ब्रह्मकुमार : Brahma-kumâraḥ, son of Brahmâ ; Nârada.

30. The son of Brahmâ observes the resulting of devotion as the fruit of itself.—30.

राजगृहभोजनादिषु तथैव दृष्टत्वात् ॥ ३१ ॥

राजगृहभोजनादिषु Râja-griha-bhojana-âdiṣu, in the matter of feeding, (bestowing favours), in the royal household. तथा Tathâ, the same. एव Eva, and nothing else. दृष्टत्वात् Driṣṭatvât, having been witnessed.

31. (What has been said above holds good), the same, and nothing else, having been witnessed in the matter of feeding, bestowing favours, etc., in the royal household. —31.

The metaphor may be explained at some length. The State is the household of the king. The members of that household may be roughly divided into four classes, *viz.*, the wise men and the legislators, the civil and military administrators and keepers of internal and external peace, the chamberlain and his staff, and the waiters, beggars, and followers in general. Now, these four sets of people view the royal person from four distinct standpoints. Thus, the first cannot but recognise the fact that they are not, at least, inferior to the king in political wisdom and capacity for government, and may imagine that in each particular case ascension to the throne is a bare accident. Their attitude, therefore, is likely to become at times haughty and full of rivalry ; at any rate, it is not always one of modesty and meekness. The second, again, are aware that actual administration of the affairs of the State is well-nigh impossible without their active co-operation, and that it is they who practically govern the kingdom. The keepers of the inner apartments also cannot fail to realize their unique position behind the curtain, and, therefore, they claim a certain amount of power over the king, because they have his secrets and his honour in their custody. In these circumstances, whatever they receive from the king, in the shape of salaries, rewards and remunerations, they accept the same as lawful demands by them on account of the service they render

to the king, and not as loving presents from him. Pride and egotism are the principal traits in their character and conduct. The fourth class of absolute dependants, however, have not the lofty ambition which the wise men have of sailing alongside of the king, nor the sense of personal worth and importance of which the actual administrators are so keenly aware, nor again the idea of power or influence over the king so naively claimed by the managers of the inner household. On the contrary, they sincerely recognise their insignificance and utterly helpless condition, and thereupon throw themselves entirely at the mercy of the king whom they regard as a loving father bestowing favours upon his children according to their fitness.

These four classes of subordinate human beings may be broadly likened to the votaries of knowledge, action, concentration, and devotion, respectively. And as they sow, so they reap. The well of the king's loving kindness, as of God, flows richly and freely towards his humble and whole-hearted dependants; while the rest, from their egotism, sense of personal worth, and idea of power, are more and more entangled in the meshes which they weave for themselves by their knowledge, action, and unique position; and consequently their vision becomes day by day circumscribed with regard to him in whose service they do after all live, move and have their being.

न तेन राजपरितोषः क्षुच्छान्तिर्वा ॥ ३२ ॥

तेन Tena, for this. Because the followers of the other paths have their minds overshadowed with egotism and other affections. राजपरितोषः Raja-paritoṣaḥ, King's pleasure. क्षुच्छान्ति: Kṣut-śântiḥ, satisfaction of hunger. Hunger is here symbolical of desire in general. वा Vâ, or. न Na, not.

32. For this, neither the king finds any pleasure, nor the recipients any satisfaction of their desires, (in the matter of distribution of royal favours).—32.

Similarly, knowledge and action can neither move God favourably nor permanently satisfy desires.

तस्मात् सैव ग्राह्या मुमुक्षुभिः ॥ ३३ ॥

तस्मात् Tasmât, therefore. Since devotion is higher than the other paths. सा Sâ, devotion. एव Eva, to the exclusion of the others. मुमुक्षुभिः Mumukṣubhiḥ, by those who desire salvation. ग्राह्या Grâhyâ, worthy of being adopted.

33. Therefore, the path of devotion should be adopted, to the exclusion of the others, by those who desire salvation.—33.

तस्याः साधनानि गायन्त्याचार्य्याः ॥ ३४ ॥

आचार्य्याः Âchâryyâḥ, masters. तस्याः Tasyâḥ, its. Of devotion. साधनानि Sâdhanâni, means. गायन्ति Gâyanti, recite.

34. The masters recite (as follows) the means (for the culture) of devotion.—34.

Note.—In the *Adhyâtma-Râmâyaṇam*, III. 10. 22—30, we find :

(Addressing Śavarî, Râma says) : "Here (in the culture of devotion) the first means is, it has been taught, the company of the good ; the second is conversation about My achievements ; the third is recital of my virtues ; the fourth means will be the occupation of expounding my words ; the fifth is, O gentle one, constant and sincere worship of the preceptor, thinking that I am he ; the sixth means has been said to be virtuousness, self-restraint, observance, etc., and ever-living attachment to My worship ; the seventh is said to be religious service with every detail, reciting the *mantra* specially applicable to Me ; greater adoration paid to My votaries, consciousness of Me in all beings, indifference to external objects, together with internal peace, make up the eighth ; and, O lady, the ninth is the consideration of My essence. O auspicious one, devotion in the form of Love is produced in any and every one who employs this means in the shape of the ninefold (secondary or instrumental) devotion, no matter whether one be a woman or a man or gone to the inferior creation. And as soon as devotional love is produced, one feels My essence, as it were, and one who becomes accomplished by the awareness of Me, attains liberation even in that birth. Therefore it is sure that devotion is the Source of Salvation."

Note.—In the 26th and 30th aphorisms it has been declared that devotion is its own means. It is not however suggested thereby that he who has no glow of devotion in him to begin with, can never hope to enter into a life devoted to the Lord, and consequently can never hope to attain salvation. Far from it ; the doctrine of devotion is not a gospel of despair. It recognises and upholds that there is a regular course of training for the cultivation of devotion. It then sets forth the conditions under which the spark of devotion may gradually come to illuminate the entire inner and outer life of an ordinary mortal

Hence :—

तत्तु विषयत्यगात् सङ्गत्यागाच्च ॥ ३५ ॥

तत् Tat, that. Love of God. तु Tu, But. विषयत्यागात् Visaya-tyâgât, from abandonment of sensible objects. सङ्गत्यागात् Saṅga-tyâgât, from abandonment of attachment. च Cha, and.

35. But love of God is possible on the abandonment of all sensible objects and of every attachment to them.—35.

अव्यावृत्तभजनात् ॥ ३६ ॥

अव्यावृत्तभजनात् A-vyâvṛitta-bhajanât, unretarded practice, from cultivation without remiss.

36. (That arises also) from its cultivation without remiss, or from unflinching adoration of God.—36.

Some take the *Sûtram* as explaining the foregoing one. There the teaching is that love of God may be developed by turning away from the objects of desire. But how can one overcome their attraction? The reply is, they say, given in this *Sûtram*, the meaning being: And the temptation of worldly desires may be overcome by sticking to the worship of God.

लोकेऽपि भगवद्गुणश्रवणकीर्त्तनात् ॥ ३७ ॥

लोके Loke, in society. अपि Api, also. भगवद्गुणश्रवणकीर्त्तनात् Bhagavad-guṇa-śravaṇa-kîrttanât, from listening to and singing of the virtues and attributes of the Great God.

37. (That springs also) from listening to and singing of the virtues and attributes of the Great God in society.—37.

Cf. "I do not dwell in *Vaikuṇṭha* (the highest heaven, the abode of Viṣṇu), nor in the hearts of *Yogins*. O Nârada, I dwell there where my devotees sing."

N.B—This *Sûtraṃ* has been otherwise explained thus: "In this world there are found instances which show that love of God may be cultivated by listening to and singing of the attributes of God."

मुख्यतस्तु महत्कृपयैव भगवत्कृपालेशाद्वा ॥ ३८ ॥

मुख्यतः Mukhyataḥ, principally. तु Tu, but. महत्कृपया Mahat-kṛipayâ, by the grace of the great ones. एव Eva, in other words. There obtains a community of selves between the great ones and their Great God. And when these great ones are moved by compassion towards their mortal brothers, it is their Great God who works in them भगवत्कृपालेशात् Bhagavat-kṛipâ-leśât, from the touch of divine compassion.

38. But that is obtained, principally and surely, by the grace of the great ones, or, in other words, from the touch of divine compassion.—38.

"This Self cannot be realized by discourse, nor by intelligence, nor by deep learning. It can be realized by him only whom it favours: him this Self favours with its manifestation."—(*Mundaka Upanisad*, III. ii. 3).

The beneficial influence of good company has been described in *Śrîmad-Bhâgvatam*, III. 25. 25, in these words:

"In the company of the great prevail talks which perfectly convey My majesty and which soothe the heart and the ear. From listening to these, faith, attachment, and devotion will succeed one another towards Him who is the way to salvation."

Note.—In some editions this *Sûtram* has been split into two, *viz.*, "Principally, however, through the kindness of the great," and "And also by the mercy of God."

महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च ॥ ३९ ॥

महत्सङ्गः Mahat-saṅgaḥ, companionship of the great. तु Tu, again, but. दुर्लभः Durlavaḥ, difficult of attainment. अगम्यः Agamyaḥ, unapproachable. Inscrutable. Of unassignable cause. अमोघः Amoghaḥ, infallible. च Cha, and.

39. Companionship of the great is, again, difficult of attainment. It is hardly possible to assign how and when men may be taken into the society of the great. But once obtained, association with the great ones is infallible in its operation.—39.

लभ्यतेऽपि तत्कृपयैव ॥ ४० ॥

तत्कृपया Tat-kṛipayâ, by His (*i.e.*, God's) grace. एव Eva, only. लभ्यते Labhyate, is obtained, is gained. अपि Api, and.

40. And companionship of the great is gained by the grace of God alone.—40.

But how can the grace of God be followed by the response of the good? The sequence does not appear to be necessary. Not so; for, God and His good men are but one being, so to say. This is the text of the following *Sûtram*.

तस्मिंस्तज्जने भेदाभावात् ॥ ४१ ॥

तस्मिन् Tasmin, in Him. तज्जने Tat-jane, in His man. भेदाभावात् Bheda-abhâvât, because there is no distinction.

41. Because there is no distinction between Him and His man.—41.

तदेव साध्यतां तदेव साध्यताम् ॥ ४२ ॥

तत् Tat, that. Love of God. एव Eva, only, alone. साध्यताम् Sadhyatâm, should be cultivated, practised, striven after.

42. Strive after love of God alone, strive after love of God alone.—42.

दुःसङ्गः सर्व्वथैव त्याज्यः ॥ ४३ ॥

दुःसङ्गः Duḥ-saṅgaḥ, evil company. सर्व्वथा Sarvathâ, by all means. त्याज्यः Tyâjyaḥ, to be given up. एव Eva, certainly.

43. Evil company should be certainly shunned by all means.—43.

कामक्रोधमोहस्मृतिभ्रंशबुद्धिनाशसर्वनाशकारणत्वात् ॥ ४४ ॥

काम Kâma, desire, lust. क्रोध Krodha, anger, wrath. मोह Moha, bewilderment, infatuation. स्मृतिभ्रंश Smriti-bhraṃśa, lapse of memory. बुद्धिनाश Buddhi-nâśa, loss of understanding or perception of truth. सर्वनाश Sarva-nâśa, total ruin. कारणत्वात् Kâraṇatvât, being the cause of.

44. Because it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, and total ruin (of piety and liberation).—44.

Cf. Tulsîdâsa—"Râma and Kâma cannot go hand in hand."

In this connexion compare also *Gîtâ*, II. 62-63, namely—"Attachment grows in the man towards objects which bind down, while he turns them round and round in his own mind. Attachment begets lust, and lust, resentment. Resentment gives rise to bewilderment, and bewilderment to lapse of memory. Lapse of memory leads to loss of understanding, and from loss of understanding he is finally lost."

तरङ्गायिता अपीमे सङ्गात् समुद्रायन्ति ॥ ४५ ॥

तरङ्गायिताः Taraṅgâyitâḥ, playing in ripples. अपि Api, even. इमे Ime, these. Lust, etc. सङ्गात् Saṅgât, in co-operation with evil association. समुद्रायन्ति Samudrâyanti, behave like the sea.

45. These evil tendencies, playing even in ripples from nature, ultimately behave as the stormy sea in co-operation with evil association.—45.

कस्तरति कस्तरति मायां ? यः सङ्गं त्यजति यो महानुभावं सेवते निर्म्ममो भवति ॥ ४६ ॥

कः Kaḥ, who (interrogative). मायां Mâyâṃ, that which conditions the primal unconditioned; condition; determination; negation; limitation. The

translation of माया as 'illusion,' in the first instance, is not satisfactory. It is also misleading. *Cf.* Spinoza: *Omnes determinatio negatio est*—all determination is negation. तरति Tarati, crosses over. यः Yaḥ, who (relative). सङ्गं Saṅgam, evil association. Attachment to objects. त्यजति Tyajati, gives up. महानुभावं Mahâ-anubhâvam, a large-hearted man; great men. सेवते Sevate, keeps by. निर्ममः Nirmamaḥ, void of 'myness', selfless. भवति Bhavati, becomes.

46. Who overcomes all limitation? Who overcomes? He who holds aloof from unholy association, keeps company with men of large hearts, and becomes selfless.—46.

यो विविक्तस्थानं सेवते यो लोकबन्धमुन्मूलयति निस्त्रैगुण्यो भवति यो योगक्षेमं त्यजति ॥ ४७ ॥

यः Yaḥ, who. विविक्तस्थानं Vivikta-sthânam, holy or lonely spot. सेवते Sevate, resorts to. लोकबन्धं Loka-bandham, worldly desires or bonds. उन्मूलयति Unmûla-yati, roots out. निस्त्रैगुण्यः Nistraiguṇyaḥ, Unworldly, the world of desires being the composition of the well-known principles of illumination, evolution, and involution. भवति Bhavati, is. योगक्षेमम् Yoga-kṣemam, acquisition and preservation. त्यजति Tyajati, forsakes.

47. Who retires to a holy, lonely spot, who roots out worldly bonds, who is unworldly, and who forsakes both acquisition and preservation of desirables.—47.

Cf. Gîtâ, II. 45, where Lord Kriṣṇa says: "The Vedas (in their ritual portions) have the world for their object. O Arjuna! Become unworldly, uninfluenced by contraries or duals, always fixed in the quality of illumination, unmindful of acquisition and preservation, and self-controlled."

यः कर्म्मफलं त्यजति कर्म्माणि संन्यस्यति ततो निर्द्वन्द्वो भवति ४८

यः Yaḥ, who. कर्म्मफलं Karma-phalam, the fruits of actions. त्यजति Tyajati, gives up Has no eye to. कर्म्माणि Karmâṇi, actions. संन्यस्यति Saṃnyasyati, dedicates to God. ततः Tataḥ, then. Thereby. निर्द्वन्द्वः Nirdvandvaḥ, free from the influence of contraries, such as pleasure and pain, good and bad, hot and cold. भवति Bhavati, becomes.

48. Who has no eye to the fruits of his actions, who dedicates all actions to God or who in everything does the will of God, and thereby becomes free from the influence of all contraries.—48.

यो वेदानपि संन्यस्यति केवलमविच्छिन्नानुरागं लभते ॥ ४९ ॥

यः Yaḥ, who. वेदान् Vedân, the sacred books. अपि Api, even. संन्यस्यति Saṃnasyati, lays aside. केवलं Kevalaṃ, undivided. अविच्छिन्नानुरागं Abichchinna-anurâgaṃ, uninterrupted flow of affection or love. लभते Labhate, attains, develops.

49. Who lays aside even the sacred writings, and who develops an undivided and uninterrupted flow of love towards God.—49.

स तरति स तरति लोकांस्तारयति ॥ ५० ॥

सः Saḥ, he. तरति Tarati, overcomes. लोकान् Lokân, mankind. तारयति Târayati, helps to overcome.

50. He overcomes all limitation, he overcomes all limitation; he helps mankind to overcome their limitations.—50.

Some readers distinguish between the first and the second 'he.' They say that men come to love God either by instinct or by education, and that the previous aphorisms have reference to the latter only. Now, if these men overcome limitation, it goes without saying that instinctive lovers of God also do. Therefore, the second 'he' refers to them, as also the last sentence. The *Sûtraṃ*, therefore, according to them, means :—" He overcomes limitation. The instinctive lover of God also overcomes limitation. And not only so, but he also helps others to overcome their limitations."

अनिर्वचनीयं प्रेमस्वरूपम् ॥ ५१ ॥

प्रेमस्वरूपं Prema-svarûpaṃ, the nature of love towards God. (*Vide* introduction P. xiv.) अनिर्वचनीयं Anirvachanîyaṃ, not capable of being expressed in words.

51. The nature of love towards God is not capable of being described in words.—51.

The *Srîmad-Bhâgavatam*, in III. 25. 32, has roundly described it thus :—

" Devotion to God is the motiveless and spontaneous function in the divine form of Illumination, of the shining senses which mark out objects, or of their presiding principles, belonging to a man whose mind has become steady by the performance of scriptural rites."

मूकास्वादनवत् ॥ ५२ ॥

मूकास्वादनवत् Mûka-âsvâdana-vat, like the taste of a dumb person.

52. (The nature of love is as indescribable) as the taste of a dumb person.—52.

What then association with the great and good will avail, if the enthusiasm of devotion is untranslatable in words and consequently incommunicable from person to person? To this the reply is that the operation of devotion is telepathic, and not through any grosser medium. Hence :—

प्रकाश्यते क्वापि पात्रे ॥ ५३ ॥

क्व अपि Kva api, some; where every thing is favourable to its appearance; fit. पात्रे Pâtre, receptable. प्रकाश्यते Prakâśyate, is revealed.

53. It is revealed by itself in a fit receptacle.—53.

गुणरहितं कामनारहितं प्रतिक्षणवर्द्धमानमविच्छिन्नं सूक्ष्मतरमनुभवरूपम् ॥ ५४ ॥

गुणरहितं Guṇa-rahitaṃ, devoid of qualification. कामनारहितं Kâmanâ-rahitaṃ, bereft of desire. प्रतिक्षणवर्द्धमानं Pratikṣaṇa-vardhamânaṃ, accumulating at every moment. अविच्छिन्नं Avichchinnaṃ, of ceaseless flow. सूक्ष्मतरं Sûkṣmataraṃ, subtler. अनुभवरूपं Anubhava-rûpaṃ, of the form of feeling.

54. Devoid of qualification, bereft of desire, growing in volume and intensity at every moment, and having a ceaseless flow, it is of the form of subtler feeling.—54.

तत् प्राप्य तदेवावलोकयति तदेव शृणोति तदेव चिन्तयति ॥५५॥

तत् Tat, that. Love. Devotion.

प्राप्य Prâpya, having obtained. तत् Tat, that. The object of love. एव Eva, alone. अवलोकयति Avalokayati, looks upon. शृणोति Śṛṇoti, hears about चिन्तयति Chintayati, thinks of.

55. Having once obtained that, (the devotee) looks only upon the object of his devotion, entertains talks only about Him, and thinks only of Him.—55.

But how does this happen? Well, men first love God with an object. Then, in the nature of things, by a transference of interest, they love God without any object, for love's sake, or, what is the same thing, for the sake of God Who is love. In the next aphorism, therefore, we have a classification of those men who wait upon God with an ulterior end in view.

गौणी त्रिधा गुणभेदादार्त्तादिभेदाद्वा ॥ ५६ ॥

गौणी Gauṇî, secondary. Derivative. Desire-born. Indirect. गुणभेदात् Guṇa-bhedât, according to the difference of the qualities, *viz.*, of illumination, evolution, and involution. वा Vâ, or, in other words. आर्त्तादिभेदात् Ârtta-âdi-bhedât,

according to the distinction of the worshippers as the afflicted, the inquisitive, and the entreative or needful. त्रिधा Tridhâ, threefold.

56. Devotion which is born of desire, becomes threefold, according as the one or other of the qualities of illumination, evolution, and involution dominates the conduct of the devotee, or, in other words, according as the worshippers fall into the three classes of the afflicted, the inquisitive, and entreative.—56.

In *Gîtâ*, VII. 16 and 19, it has been said that four sets of fortunate men wait upon God, *viz.*, the afflicted, the inquisitive, the entreative, and the wise of high soul with whom God is the be-all ann end-all of life. Of this last class *Nârada* speaks as the immediate devotees of God in aphorism. 67.

उत्तरस्मादुत्तरस्मात् पूर्वपूर्वा श्रेयाय भवति ॥ ५७ ॥

उत्तरस्मादुत्तरस्मात् Uttarasmât-Uttarasmât, than each succeeding one. पूर्वपूर्वा Pûrva-Pûrvâ, each preceding one. श्रेयाय Śreyâya, for the better. भवति Bhavati, is, works.

57. Each preceding kind of devotion works for the higher good than each succeeding one.—57.

अन्यस्मात् सौलभ्यं भक्तौ ॥ ५८ ॥

भक्तौ Bhaktau, in devotion. अन्यस्मात् Anyasmât, than any other. सौलभ्यं Saulabhyaṃ, cheapness. The nature of being easily obtained.

58. In devotion, (the fulfilment of the desire to enter into intimate fellowship with God or attainment of salvation, is) easier than in any thing else.—58.

The path of devotion is easier than that of either knowledge, or action, or concentration. Because—

i. Action and concentration do not directly lead to salvation but only help on the progress of knowledge and devotion.

ii. Again, they are beset with difficulties and dangers of their own, as the followers of them gradually come to acquire 'powers' which are often liable to abuse.

iii. Indifference to worldly desires is a condition precedent to the employment of knowledge. So is also the arrest of all worldly activity. But one may safely and successfully pursue the path of devotion, provided only that one believes in the existence, nature, and attributes of God, and dedicates the fruits of one's actions to Him, in other words, does the will of God in every thing.

iv. Again, the pursuit of knowledge is dry and not very interesting in itself, while that of devotion is sweet and enjoyable.

But, it may be asked, how do you prove this? We reply that it does not at all stand in need of any proof. Hence—

प्रमाणान्तरस्यानपेक्षत्वात् स्वयं प्रमाणत्वात् ॥ ५६ ॥

प्रमाणान्तरस्य Pramâṇa-antarasya, of other proof. अनपेक्षत्वात् Anapekṣatvât, because of the absence of the need. स्वयं Svayaṃ, itself. प्रमाणत्वात् Pramâṇatvât, being evidence.

59. Because there is no need of any other demonstration, since it is proof of itself.—59.

शान्तिरूपात् परमानन्दरूपाच्च ॥ ६० ॥

शान्तिरूपात् Śânti-rûpât, because it transforms itself into the state of internal peace. परमानन्दरूपात् Paramânanda-rûpât, because it takes the form of high ecstasy. च Cha, and.

50. The path of devotion is easy, because it fills the mind of the devotee with peace and high ecstasy.—60.

The devotee then forgets everything, even himself. He truly lives only for God, nay, he lives in God. But, then, a very practical question arises: What with the world? To this it is said, in the next aphorism, that life in God can on no occasion seriously interfere with life on earth, and that, therefore, no anxiety should be entertained on this score regarding the conduct of social life. Thus—

लोकहानौ चिन्ता न कार्य्या निवेदितात्मलोकवेदत्वात् ॥६१॥

लोकहानौ Loka-hânau, in respect of social disorganisation. चिन्ता Chintâ, thought, anxiety. न Na, not. कार्य्या Kâryâ, should be cherished. निवेदितात्मलोकवेदत्वात् Nivedita-âtma-loka-vedatvât, because of the fact that the self, and social and scriptural morality have been dedicated to God.

61. No anxious thought need be entertained in respect of social disorganisation, seeing that the devotee has consecrated his self and customary and scriptural morality all to the Lord.—61.

Should then customary rules of conduct be disregarded altogether? By no means. For—

न तत्सिद्धौ लोकव्यवहारो हेयः किन्तु फलत्यागस्तत्-साधनञ्च कार्यमेव ॥ ६२ ॥

तत्सिद्धौ Tat-Siddhau, in the development of devotion. लोकव्यवहार: Loka-vyavahârah, social custom and usage. Na, not. हेय: Heyah, to be neglected. किन्तु Kintu, but. फलत्याग: Phala-tyâgah, surrender of consequences. तत्साधनं Tat-sâdhanam, its performance. च Cha, and, meaning 'at the same time,' 'together with. कार्यं Kâryam, should be attended to. एव Eva, certainly.

62. In the development of devotion, one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God.—62.

स्त्रीधननास्तिकचरित्रं न श्रवणीयम् ॥ ६३ ॥

स्त्रीधननास्तिकचरित्रं Stri-dhana-nâstika-charitram, woman, wealth, and the conduct of the unbelievers, *i.e.*, those who deny the authority of the Vedas and the existence of God. न Na, not. श्रवणीयम् Śravaniyam, should be listened to.

63. The aspirant after devotion should not listen to talks about woman, wealth, and the conduct of unbelievers.—63.

In this and the following as well as in the 73rd and 74th and in the 43rd, 44th and 45th aphorisms, the impediments to the cultivation of devotion have been enumerated.

अभिमानदम्भादिकं त्याज्यम् ॥ ६४ ॥

अभिमानदम्भादिकं Abhimâna-dambha-âdikam, egotism, or self-assertion, pride, etc., त्याज्यम् Tyâjyam, should be forsaken.

64. Self-assertion, pride, etc., should be forsaken.—64.

Now, it is almost next to impossible to abandon these natural tendencies of frail human nature by an effort, as it were. The proper remedy is to divert their courses. And where God becomes the object of such passions, they lose their wickedness and gradually put on a nobler aspect. Therefore it is laid down in the next aphorism :—

तदर्पिताखिलाचार: सन् कामक्रोधाभिमानादिकं तस्मिन्नेव करणीयम् ॥ ६५ ॥

तदर्पिताखिलाचार: Tadarpita-akhila-âchârah, one who has devoted all one's conduct to him. सन् San, being, becoming. कामक्रोधाभिमानादिकं Kâma-krodha-abhimâna-âdikam. Desire, resentment, self-assertion, etc. तस्मिन् Tasmin, in him. एव Eva, only. करणीयम् Karaniyam, Should be done, or shown or cherished.

65. Having once devoted all his conduct to Him, he should show, (if at all), desire, resentment, self-assertion, etc., only to Him.—65.

त्रिरूपभङ्गपूर्वकं नित्यदास्यनित्यकान्ताभजनात्मकं प्रेम कार्यं प्रेमैव कार्यम् ॥ ६६ ॥

त्रिरूपभङ्गपूर्वकं Tri-rûpa-bhaṅga-pûrvakaṃ, having broken through the three forms (see *Sûtram* 56) of secondary devotion modified by the qualities of illumination, evolution, and involution. नित्यदास्यनित्यकान्ताभजनात्मकं Nityadâsya-nityakântâ-bhajana-âtmakaṃ, having its principle in those stages in the development of devotion which are known as constant service as of a servant to his master and constant service as of a wife to her husband, the intermediate stages (see s. 82) being also included. These stages of devotion are not modified by the three qualities. प्रेम Prema, love. कार्यं Kâryyam, should be cultivated. एव Eva, only.

66. Having kept clear of the three modified forms of secondary devotion, one should cultivate love and, love alone, which has its principle in those stages of devotion, which are known as constant service and constant wifely conduct.--66.

भक्ता एकान्तिनो मुख्याः ॥ ६७ ॥

एकान्तिनः Ekântinaḥ, single-hearted. Those whose only object of love and devotion is God. भक्ताः Bhaktâḥ, devotees. मुख्याः Mukhyâḥ, principal, primary, direct, immediate.

67. The primary votaries are those who have one end only in view.—67.

Cf. Bhâgavatam, III.—29, 13-14, where Bhagavân says:—

"People do not accept fellowship in residence with Me, prosperity equal to Mine, nearness to Me, appearance in the same form as I appear, or even unification with Me, even when these are offered to them; they only pray for employment in My service. It is this link of devotion which has been said to be the absolute, by which overcoming attachment to the world, they become fit for attaining My nature."

कण्ठावरोधरोमाश्रुभिः परस्परं लपमानाः पावयन्ति कुलानि पृथिवीञ्च ॥ ६८ ॥

कण्ठावरोधरोमाश्रुभिः Kaṇtha-avarodha-roma-aśrubhiḥ, (Marked out) by choking voice, hairs standing on end, and tears. परस्परं Parasparaṃ, amongst themselves,

with one another. लपमान: Lâpamânah̤, conversing. कुलानि Kulâni, families. पृथिवीं Prithivîṃ, the earth. च Cha, and. पावयन्ति Pāvayanti, purify.

68. Conversing together with a choking voice, with hairs standing on end, and with tears flowing, they purify their families as well as the earth.—68.

In *Gîtâ* X, 9, Lord Kṛiṣṇa says:—"Having their minds fixed upon Me and their life directed to Me, enlightening one another, and constantly talking about Me, My devotees become satisfied and delighted."

तीर्थीकुर्वन्ति तीर्थानि सुकर्म्मीकुर्वन्ति कर्म्माणि सच्छास्त्रीकुर्वन्ति शास्त्राणि ॥ ६९ ॥

तीर्थानि Tîrthâni, places called by the name. Holy sites. तीर्थीकुर्वन्ति Tîrthîkurvanti, make holy places. कर्माणि Karmâṇi, actions. सुकर्मीकुर्वन्ति Sukarmíkurvanti, make meritorious actions. शास्त्राणि Śâstrâṇi, writings so called, rules of conduct. सच्छास्त्रीकुर्वन्ति Sat-śâstrîkurvanti, make sacred scripture.

69. They add holiness to holy sites; they give to actions the character of meritoriousness; they raise mere writings to the status of sacred scriptures.—69.

तन्मयाः ॥ ७० ॥

तन्मयाः Tat-mâyâḥ, full of that. Filled with the presence of God. Merged or absorbed in him. *Cf.* "The whole world is the manifestation of Viṣṇu."

70. In and around them, they realise the presence of God everywhere and at all times.—70.

A familiar instance of such absolute identification is found in the popular notion that the body is the entire man,—the identification of the soul with the body.

मोदन्ते पितरो नृत्यन्ति देवताः सनाथा चेयं भूर्भवति ॥ ७१ ॥

पितरः Pitarah̤, the departed ancestors, forefathers. मोदन्ते Modante, rejoice. देवताः Devatah̤, the shining ones. Celestials. नृत्यन्ति Nrityanti, dance. इयं Iyaṃ, this. भूः Bhûḥ, earth. च Cha, and. सनाथा Sanâthâ, provided with a lord. Secure. भवति Bhavati, becomes.

71. (At their devotion) their forefathers rejoice, the celestials dance and this earth becomes secure as though in the guardianship of a lord.—71.

नास्ति तेषु जातिविद्यारूपकुलधनक्रियादिभेदः ॥ ७२ ॥

तेषु Teṣu, amongst them, within their rank. जातिविद्यारूपकुलधनक्रियादिभेदः Jâti-vidyâ-rûpa-kula-dhana-kṛiyâ-âdi-bhedaḥ, distinctions of birth, learning, appearance, family, wealth, observance, etc. न Na, not. अस्ति Asti, exists.

72. Amongst them there exist no distinctions of birth, learning, appearance, family, wealth, observance, and the like.—72.

In the *Adhyâtma-Râmâyaṇam*, III. 10. 20., Râma says:—"Sex, birth, reputation, status, etc., do not confer any title to my worship; only devotion (*adhikâra*, or fitness, competence, according to a different reading) does."

यतस्तदीयाः ॥ ७३ ॥

यत: Yataḥ, since. तदीया: Tadîyâḥ, belonging to him, his.

73. Since they all belong to Him.—73.

वादो नावलम्ब्यः ॥ ७४ ॥

वाद: Vâdaḥ, Vain discussion. न Na, not. अवलम्ब्य: Avalambyaḥ, should be undertaken.

74. Vain discussion should not be undertaken (by those who aspire to devotion, regarding the existence or attributes of God).—74.

It has been pointed out in the *Kaṭhopaniṣat*:—

"How else can that be conceived except that it exists?"

बाहुल्यावकाशत्वादनियतत्वाच्च ॥ ७५ ॥

बाहुल्यावकाशत्वात् Bâhulya-avakaśatvât, because of room or occasion for futility. अनियतत्वात् Aniyatatvât, on account of uncertainty, or *regressus ad infinitum*. च Cha, and.

75. (Vain discussion about God must not be encouraged) because it can go on indefinitely and there will be still no certainty that it will ever arrive at the truth.—75.

भक्तिशास्त्राणि मननीयानि तद्बोधकर्म्माणि करणीयानि ॥७६॥

भक्तिशास्त्राणि Bhaktiśaśtrâṇi, Treatises on devotion. There are quite a lot of them. The most important ones are: the *Gîtâ*, *Śrîmadbhâgavatam*, *Viṣṇupurâṇam*, *Adhyâtma Râmâyaṇam*, etc, etc. मननीयानि Mananîyâni, should be thought over or reflected upon. तद्बोधकर्म्माणि Tatvodhakarmâṇi, observances prescribed in them as binding. करणीयानि Karaṇîyâni, should be performed.

76. Treatises on devotion should be studied with attention and observances therein laid down as binding should be performed.—76.

सुखदुःखेच्छालाभादित्यक्ते काले प्रतीक्षमाणे क्षणार्द्धमपि व्यर्थं न नेयम् ॥ ७७ ॥

सुखदुःखेच्छालाभादित्यक्ते Sukha-duḥkha-ichchhâ-lâbhâdi-tyakte, left out by pleasure, pain, desire, gain, etc. Or it might be taken to mean, altogether unoccupied by pleasure, etc. काले Kâle, in time. प्रतीक्षमाणे Pratîkṣamâṇe, being looked up to. Being waited for. क्षणार्द्धं Kṣaṇârddham, half a moment. अपि Api, even. व्यर्थं Vyartham, in vain. न Na, not. नेयम् Neyam, should be passed.

77. Half a moment even should not be passed in vain, as all the time one has for divine contemplation is the little that remains after what is given to the thought and experience of pleasure, pain, desire, gain, and the rest.—77.

अहिंसासत्यशौचदयास्तिक्यादिचारित्र्याणि परिपालनीयानि ७८

अहिंसासत्यशौचदयास्तिक्यादिचारित्र्याणि Ahimsâ-satya-śaucha-dayâ-âstikya-âdi-châritryâṇi, harmlessness, truthfulness, cleanliness, kindness, faith in God and revelation, and other excellences of character. परिपालनीयानि Paripâlanîyani, should be strictly adopted.

78. They should carefully observe harmlessness, truthfulness, cleanliness of body and mind, kindness, faith in God and revelation, and other excellences of character.—78.

But the mind is ever unsteady. How then to steady it in God? The next two aphorisms teach how to fix the mind in devotion to the Lord.

सर्वदा सर्वभावेन निश्चिन्तैर्भगवानेव भजनीयः ॥ ७९ ॥

निश्चिन्तैः Niśchintaiḥ, by those who have no scruple, no hestitation, no misgivings, no care, no anxiety. भगवान् Bhagvân, the Lord. एव Eva, alone. सर्वदा Sarvadâ, always. सर्वभावेन Sarva-bhâvena, with the whole heart. भजनीयः Bhajanîyaḥ, should be worshipped.

79. The Lord alone should be always worshipped with the whole heart by the devotees who must repose absolute trust in Him.—79.

Cf. Muṇḍaka Upaniṣad, II, ii. 5,

"In whom the heaven and the earth and the interval between are woven, along with the mind and all the life-breath also, know that one Self alone; give up all other talks; this is the bridge of immortality."

If this is not practicable, the aspirant should sing the name of the Lord.

स कीर्त्यमानः शीघ्रमेवाविर्भवत्यनुभावयति भक्तान् ॥ ८० ॥

सः Saḥ He. कीर्त्यमानः Kîrttyamânaḥ, being invoked. शीघ्रं Śighram, without delay. एव Eva, surely. आविर्भवति Âvirbhavati, appears, reveals Himself. भक्तान् Bhaktân, the votaries अनुभावयति Anubhâvayati, fills with His presence or influence.

80. Being invoked, He reveals Himself without the least delay and fills His votaries with His influence.—80.

Cf. Gîtâ XI. 54, where Lord Krisṇa says:—"But, O tormenter of enemies, O Arjuna, by single-hearted devotion alone I can, in this manner, be known and beheld and penetrated to My transcendental essence."

त्रिसत्यस्य भक्तिरेव गरीयसी भक्तिरेव गरीयसी ॥ ८१ ॥

भक्तिः Baktiḥ, Devotion. एव Eva, alone. त्रिसत्यस्य Tri-satyasya, that which was, that which is, and that which will be. The unchanging in time. The eternal. गरीयसी Gariyasî, greater.

81. Devotion alone weighs heaviest with the Eternal, devotion alone weighs heaviest. Or, devotion to the Lord is the most glorious, devotion is the most glorious.—81.

The meaning is this:—

Even truths may change; for, "The old order changeth yielding place to new, And God fulfils Himself in many ways." But love cannot. Like God, love is eternal also.

गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्तिस्मरणासक्तिदास्यासक्तिसख्यासक्तिवात्सल्यासक्तिकान्तासक्त्यात्मनिवेदनासक्तितन्मयासक्तिपरमविरहासक्तिरूपैकधाप्येकादशधा भवति ॥ ८२ ॥

एकधा Ekadhâ, of one kind. गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्तिस्मरणासक्तिदास्यासक्तिसख्यासक्तिवात्सल्यासक्तिकान्तासक्त्यात्मनिवेदनासक्तितन्मयासक्तिपरमविरहासक्तिरूपा, Guṇamâhâtmyâsakti-Rûpâsakti Pûjâsakti-Smaraṇâsakti-Dâsyâsakti-Sakhyâsakti-Vâtsalyâsakti - Kântâsakti - Âtmanivedanâsakti - Tanmayâsakti - Paramavirahâsakti-rûpa, developing in the forms of love of attributes and majesty, love of beauty, love of adoration, love of recollection, love of a servant, love of a friend, love of a parent, love of a beloved wife, love of self-dedication, love of self-absorption, and love of permanent self-effacement. एकादशधा Ekâdaśadhâ, eleven-fold. भवति Bhavati, becomes.

82. Devotion, though one in kind, still appears in eleven forms according as it takes the course of attachment to the

attributes and greatness of God, attachment to His beauty, attachment to His worship, attachment to His memories, attachment to His service, attachment to His friendship, attachment to parental affection towards Him, attachment to Him (as) of a beloved wife, attachment to self-consecration, attachment to self-absorption (or Godliness), and attachment to permanent self-effacement.—82.

This *Sûtram* requires some explanation. The aspirant begins by singing the name of God and thereby develops the feeling of delight in the Lord. This delight in the Lord has principally two aspects. It may be excited either by the contemplation of the Lord as Power or by the contemplation of the Lord as Love. The former, *i.e.*, attachment to God as Power, is here called by the name of, " attachment to the attributes and greatness of God," because it generallly arises out of contemplation of these things. This is what the western theologians understand by ' natural religion ' which is an appreciation of God in the study of man and the world. The latter, *i.e.*, attachmant to God as Love, is here described as ' attachment to His beauty,' because it is principally generated by the sweetness of divine beauty. These then are the two primary co-ordinate stages in the evolution of supreme love. The next is the stage of worship, of quiet, selfless adoration of the Deity, which is followed by attachment to the memories of the Lord. This ceaseless contemplation of His power and performances gradually establishes some sort of personal relationship between the Lord and His Lover. It is called ' personal love ' and it unfolds itself into four successively higher stages. First of all the devotee serves the Lord as a servant serves his master. Then he approaches Him nearer and behaves towards Him as a friend does towards a friend. The relationship is then felt to be more closely personal and the devotee rises higher and manifests parental affection for the Loved One, as a father to his son. And lastly, the little remaining remoteness between them vanishes altogether and the two become one in spirit; and the devotee develops all the marks of a beloved wife's love for her beloved husband. This last, *i.e.*, " attachment (as) of a wife," again has two moments, according as the sense of Power or the sense of Love is dominant in it, the sense of Love being sequent to the sense of Power. The ' attachment (as) of a wife ' under the sense of Love results in the complete consecration of the self to the service of the Lord; and therefore, it has been here called ' attachment to self-consecration.' This in its turn rises into

the stages of self-absorption or God-vision when the devotee feels the living presence of God anywhere and everywhere and permanently loses himself in the Lord. (*vide* Introduction, pages x, xiv.)

इत्येवं वदन्ति जनजल्पनिर्भया एकमताः कुमारव्यासशुकशाण्डिल्यगर्गविष्णुकौण्डिल्यशेषोद्धवारुणिबलिहनूमद्विभीषणादयो भक्त्याचार्याः ॥ ८३ ॥

जनजल्पनिर्भयाः Jana-jalpa-nirbhayâḥ, fearless of the clamour of the crowd. एकमताः Ekamatâḥ, of one opinion. Unanimous. कुमारव्यासशुकशाण्डिल्यगर्गविष्णुकौण्डिल्यशेषोद्धवारुणिबलिहनूमद्विभीषणादयः Sanat-Kumâra, Vyâsa, Śuka, Śâṇḍilya, Garga, Viṣṇu, Kauṇḍilya, Śeṣa, Uddhava, Âruṇi, Bali, Hanûmân, Vibhîṣaṇa and others. भक्त्याचार्याः Bhaktyâchâryâḥ, teachers of devotion. इति Iti, thus. एवं Evaṃ, in this strain. वदन्ति Vadanti, say.

83. Thus, the teachers of devotion, Sanat-Kumâra, Vyâsa, Śuka, Śâṇḍilya, Garga, Viṣṇu, Kauṇḍilya, Śeṣa, Uddhava, Âruṇi, Bali, Hanumân, Vibhîṣaṇa, and others, declare unanimously, in this strain, being fearless of the clamour of the crowd.—83.

य इदं नारदप्रोक्तं शिवानुशासनं विश्वसिति श्रद्धत्ते स भक्तिमान्भवति स प्रेष्ठं लभते स प्रेष्ठं लभत इति ॥ ८४ ॥

यः Yaḥ, who. नारदप्रोक्तं Nârada-proktaṃ, recited by *Nârada*. इदं Idaṃ, this. शिवानुशासनं Śiva-anuśâsanaṃ, wholesome teaching. विश्वसिति Viśvasiti, believes in. श्रद्धत्ते Śraddhatte, has faith in. सः Saḥ, he. भक्तिमान् Bhaktimân, possessed of devotion. भवति Bhavati, becomes. प्रेष्ठं Presthaṃ, the dearest. लभते Labhate, obtains. इति Iti, this word marks the end of the treatise.

84. He who believes and has faith in this wholesome doctrine expounded by *Nârada*, becomes possessed of devotion, he reaches to the Dearest, reaches to the Dearest. —84.

END.

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THE
ONE HUNDRED APHORISMS OF ŚÂṆḌILYA

WITH

THE COMMENTARY OF SVAPNEŚVARA

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SÂṆḌILYA SÛTRAM.

COMMENTATOR'S INTRODUCTION.

GLORY TO THE LORD.

The great Sage Śrî Svapneśvara salutes the Supreme Lord and commences the commentary of the One Hundred Aphorisms of Śâṇḍilya: Oh! The miracle of the wine of the lotus-feet of Lord Govinda! He who drinks the same never loses sense and he who drinks it not is lost in bewilderment.

Mukti or Emancipation will be defined as the attainment of the state of Brahman by the *jîvas*, and *jîvas* have absolutely no difference with Brahman. Their births and re-births are caused by the *Upâdhi* or the external condition or accident known as *Antaḥ-karaṇa* which is formed of the three *Guṇas*. These births and re-births are not their own. They are like the redness, &c., which for the time being appear in a crystal when objects of red colour, etc., such as a china rose, etc., are placed close to it, and because they are due to an external condition, they cannot be overcome by knowledge, but by the elimination of either the external condition or that which is superimposed by it, or by the elimination of the relation between them. For as the error of redness in a crystal cannot be removed, even by the closest observation, so long as the *Upâdhi*, is in conjunction with it, so here also it is not possible to eliminate consciousness the essence of which is to cause the manifestation of all that exists; nor is the negation of the relation of the crystal or of the self to their respective external conditions possible, as that relation does not exceed the nature of either, the crystal or the self. At last, therefore, we come to the elimination of the *Upâdhi*. From this it is that there can be an end of the error, and not from knowledge of the self. And for the elimination of the *Upâdhi* a different cause should be sought. The same is nothing other than *Îsvara Bhakti*, Devotion to the Lord. It is *alaukika*, *i.e.*, not capable of proof in the ordinary way by every man for himself; hence it is proved by the *Śruti* and *Smriti*. Thus in the section (XIV 6-26) of the Gîtâ, begining with the verses, namely:—" Of these *Sattva*, illuminating and healthy, on account of its purity, bindeth by attachment to bliss and

by attachment to knowledge, O sinless one. Know the natre of *Rajas* to be passion, the source of attachment and thirst after life, O Kaunteya, that bindeth the embodied soul completely by attachment to action. And know *Tamas*, born of unwisdom, to be the deluder of all embodied souls, that bindeth completely, O Bhârata, by miscomprehension, indolence, and sleep, etc.," and closing with the verse, namely :—" He who serves Me with unswerving devotion, thoroughly passing beyond the *Guṇas*, is fit for becoming Brahman," the Lord himself has declared that devotion to Himself is the means of emancipation characterised as the attainment of the Bliss of Brahman, consequent on the disappearance of the *Antaḥ-karaṇa*, the inner sense, composed of the three *Guṇas*.

Neither is the knowledge of self useless ; for by washing away the impurities of unbelief, it makes one worthy of devotion ; but jñâna or knowledge is not competent to do away with the superimposition of its attribute by the external condition, *viz.*, the *antaḥ-karaṇa*, which lies beyond the range of the perception of the senses. Hence in the ślokas, " Who knows that which is higher than the *Guṇas*, he attains My state " (*Gîtâ*, XIV, 19) ; " Whose doubts are completely rent asunder by knowledge" (*Ibid*, IV, 41), the above view has been very manifest. Births and re-births are not due to *Ajñâna* or false knowledge, so that it could be said that by knowledge they would cease ; as there is no proof of it. And further the example of mistaking a mother-of-pearl for a piece of silver, is not correct, because there is no cause of silvern parts present, while these cannot originate from the unknown mother-of-pearl. Moreover we have in Chhândogya, VI-2-2, " Where does this indeed happen, O Saumya, that existence comes out of non-existence ? " Thus the *Śruti*, generally inferring the existence of cause from the existence of effects, verily affirms the reality of *Saṃsâra* or the succession of births and re-births or phenomenal existence. And further by the words, Satya-Saṃkalpa, &c. (Chhândogya, III. 14-2) " One whose desires are always true," the creation of the Lord is stated to be real. Nowhere again in any *Sûtra* has the Lord Bâdarâyaṇa spoken of phenomenal existence as the imagination of ignorance and error ; on the contrary, he has declared the reality of the creation of the waking state, by declaring the creation of the state of dream as false, and this he does not say by way of example, for there is no evidence in support of such a theory. It does not stand to reason that the attributes of pleasure, &c., should be connate to the self ; for they are not obviously modifications of the self, inasmuch as they are mere appearances in the self, like the fairness of complexion, &c.

The perception of pleasure, etc., being an act, must depend upon an instrument (*i.e.*, a sense which is here the inner sense). Here it is proper to hold, for the sake of simplicity, that their being produced by the sense arises by way of their being inherent in the sense, as is the being produced by the ear, of sound. Others, however, maintain that they are, like sound, inherent in the sense which produce them, because they are attributes which are apprehended by a sense which has no beginning (*i.e.*, the inner-sense), while in both the views they are inherent in their sense), because they are attributes apprehensible by the sense which gives no touch. The proof of (the existence of) the self, on the other hand, is afforded by the characteristic of its causing the manifestation of all that exists. All this will be made clear in the second and the third Chapter.

Accordingly this Sûtra is laid down on account of the desire to know the doctrine of Devotion, established by the consideration of arguments *pro* and *contra*, inasmuch as Devotion, like *Dharma* or Merit, is a *puruṣârtha*, that is, an object which a person ought to strive after.

Chapter I.—Part I.

अथातो भक्तिजिज्ञासा ॥१॥

अथ Atha, now. अत: Ataḥ, then भक्तिजिज्ञासा Bhakti-jijñâsâ, enquiry into (the doctrine of) Devotion.

1. Now, then, enquiry into the Doctrine of Devotion. —1.

Svapaneśvara.

Atha, now. This word here indicates the right of all persons, and is not used in the sense of sequence; for it cannot be sequence to the study of the *Vedas*, as it will be stated hereafter that all men including those of low births have the right (*i.e.*, are equally competent) to follow the path of Devotion. Neither does it indicate the previous acquisition of the qualities of self-restraint and self-possession, &c., as the desire for emancipation alone entitles one to the culture of Devotion. For thus says the *Mantra*: "Anxious for the liberation of myself, I take refuge in that shining one who illuminates the understanding of self, who in times of yore created Brahmâ and breathed forth the *Vedas* for him." (Śvet. Up., VI., 18). Nor does "Atha" signify "auspiciousness," for its very pronunciation is auspicious. Thus the meaning is that the Doctrine of Devotion should be discussed or critically established by one who is desirous of liberation. The word Jijñâsâ brings in the idea of discussion.

Though Devotion, manifesting in the form of attachment to the Supreme Lord, does not come into being as the result of any action, like virtue or merit, nor is knowable in the same manner as Brahman is, yet, as the love of a wife towards her husband may lose itself in doubts and errors, so may Devotion lose itself in such doubts and false arguments as "This is not Devotion," "This does not lead to final liberation from bondage," "This does not refer to the Supreme," and so on, notwithstanding that Devotion is accompanied with its own causes, namely, merits acquired in the previous birth, secondary devotion acquired in the present life, and the like.

By the word Atha it is implied that an inquiry into devotion becomes ancillary to Devotion by way of removing the doubts, etc., aforesaid; that is to say, inasmuch as erroneous arguments have to be refuted, therefore an enquiry into Devotion has to be undertaken. For the same reason, in the verse, *viz.*, "Lord, in whatever thousands of forms do I transmigrate, may I always have unswerving Devotion to Thee, O the Immutable." (Viṣṇu-Purâṇa I. 20, 16), there is the prayer for constancy in attachment to the Lord, inasmuch as devotion depends upon it. It is for the very same reason also that the accessories to Devotion have their uses, and, therefore, an enquiry into Devotion will also be fruitful.

Now Devotion cannot be the subject of argumentation, unless we give to it a popular form, for, otherwise, it cannot enter into our understanding. Accordingly its popular definition is being stated.

सा परानुरक्तिरीश्वरे ॥२॥

सा Sâ, she. परा Parâ, the primary. अनुरक्तिः Anuraktiḥ, attachment. ईश्वरे Îśvare, to the Lord.

2. The primary Devotion is the attachment to the Lord.—2.

Here Sâ parâ denotes the thing defined. The last part of the *sûtra* gives the definition. The word parâ is used to distinguish it from gauṇî or secondary devotion. The word Îśvare "To the Lord" signifies the essential point or end and aim. Generally speaking, devotion is the attachment to the object of devotion. But here devotion is intended to deonte only the special attitude or function of the mind with regard to the divinity. Its peculiarity can be easily understood by comparison with worldly attachment, etc. Thus, says Prahlâda whose devotion to the Lord was of the highest order: "May not that ceaseless flow of Love and attachment (*prîti*) entertained by worldly men towards the objects of this earth, desert my heart, while I am constantly meditating upon

Thee." (Viṣṇu Purâṇa I, 20, 19). Here by the word *prîti* is signified attachment constantly associated with pleasure ; for, otherwise, *prîti*, in the form of pleasure itself, being devoid of object, there would not have been locative case-ending in the word 'viṣayeṣu,' "towards objects" in the above verse, in the sense that *prîti* has reference to them as its subject-matter. Even, if *prîti* is taken to mean "The knowledge of the happiness," still that knowledge, its object being happiness, cannot have for its object any external thing. Hence (by the word *prîti*), only attachment respecting objects is signified. It does not mean *prîti* born of worldly things, for there is no grammatical rule that enjoins the application of the locative case-ending to the cause. Moreover in the Śloka "May I always have unswerving attachment to Thee" (Viṣṇu-Purâṇa-I-28. 18), it is established that the Lord is the object of devotion.

By the word *prîti* the very same devotion is denoted, both the verses expressing one and the same idea : the only difference being that in the latter, the prayer is for devotion in every birth and re-birth, whereas in the former it is for the constant accompaniment of the same like the attachment of the worldly people to the things of the earth. Even pleasure derived from worldly things is not possible without attachment. Hence there is need for attachment. Thus says Patañjali, "Attachment is inseparably connected with pleasure." (Yoga-Sûtraṃ II. 7.) It is the said attachment that is called *Bhakti*, Devotion, for the sake of simplicity, and also because the various marks of Devotion, which will be stated hereafter, are pervaded by it. Occasional meditation too is not Devotion nor are the occasional singing of the names, etc., of the Lord, and the like, Devotion, as these are not constant, nor is mere knowledge about God, Devotion, as a person cannot possibly entertain love and attachment towards his antagonist though he knows him. Neither is Devotion, knowledge of the Lord as the object of worship, for acts of worship such as salutation, &c., are not always accompanied with knowledge. Moreover expressions such as "He is devoted to him," "He is attached to him," are not applicable to one who worships through fear or force, though there be the knowledge that one is adorable, etc.

It cannot be said that devotion is the knowledge of Him as the object of worship, accompanied with attachment, etc. ; for then it would be reduced to attachment itself. Hence in the ślokas : "With their minds centred on Me, with their senses absorbed in Me, enlightening each other, ever conversing on Me, they are satiated and live happily. On these who are ever attached to Me, and love Me with love and pleasure, I bestow

yoga and discrimination by which they come unto Me" (Gîtâ, X, 9-10), worship by those whose whole life and mind, etc., are consecrated to Him, is referred to, and not also of those who know Him as an object of worship. Hence also *mukti* or emancipation was, it will be remembered, the outcome of the Love of those young cow-maids of *Vṛindâvana*, though they became attached to the Lord Kṛiṣṇa by the sight only of his graceful form.

Anu (in Anurakti) is not part of the definition, but implies that Anurakti (*lit.*, after-attachment) is so called, because it arises *anu*, *i.e.*, after, the knowledge of the majesty, etc., of the Lord.

"But," it may be objected, "as the Lord is the self of the universe, the love and attachment shown towards parents, etc., may also have the nature of true devotion. If you say that devotion is only that kind of attachment which undergoes no modification, then your definition would be too narrow to include the devotion of the cow-maids and others, whose devotion was to the Lord as limited by a birth (*i.e.*, incarnated Kṛiṣṇa)." To this the author replies that devotion means just the attachment to a conscious entity which is not conditioned by the *Upâdhis*, adjuncts or limitations of the *Jîva* or embodied Self. That being so, attachment to Him who, though limited by a birth, is yet perfect in every respect, comes within the definition of devotion.

तत्संस्थस्यामृतत्वोपदेशात् ॥ ३ ॥

तत्संस्थस्य Tat-saṃsthasya, of him who is steady in Him **अमृतत्वोपदेशात्** Amṛitatva-upadeśât, from the teaching of immortality.

3. From the teaching (of the Vedas) regarding immortality of him who lives, moves, and has his being in Him.—3.

SVAPNEŚVARA.

Tat-saṃstha: tasmin, in Him, *i.e.*, in God; Saṃsthâ, devotion; he whose faith or devotion is completely in Him. It is taught that he gets the fruit of immortality. *E.g.*, "One whose devotion is to Brahman, gets immortality." (Chh. Upa. II. 23. 1). Hence it follows that non-enquiry into the doctrine of devotion should be avoided, as it leads to no good result, and brings about effects which are not of much importance.

ज्ञानमिति चेन्न द्विषतोऽपि ज्ञानस्य तदसंस्थितेः ॥ ४ ॥

ज्ञानं इति चेत्, Jñânaṃ iti chet, is it knowledge? **न** Na, not. **द्विषतः** Dviṣataḥ, of one who hates. **अपि** Api, too. **ज्ञानस्य**, Jñânasya, of the knowledge. **तत्** Tat, that. **असंस्थितेः** Asaṃsthiteḥ because of the absence of devotion.

4. Is it knowledge? No: because of the absence of devotion in the knowledge too of one who hates—4.

SVAPNEŚVARA.

It may be objected that by the word Brahmasaṃsthâ in the above *Śruti*, knowledge of Brahman is meant and not devotion to Him ; so that the fruit of immortality accrues only to him who knows Brahman. There cannot be any such defect. The word Saṃsthâ means devotion and devotion only, and not knowledge ; for, one who hates, or is inimical to, another, cannot be said to be devoted to him, although he may possess knowledge about the latter. Ministers, friends, etc., attached to the king, etc., are said to be devoted to them, but not a king in opposition. And the sense of a word in the Veda is to be determined in the same way as the sense of words ordinarily used.

Thus in the story of Chirakâlika : "Meanwhile coming to realise the insignificant nature of the transgression, by his wife, of her saṃsthâ, devotion to him, and being greatly distressed, he said, shedding tears in sorrow" (Mahâbhârata, Śânti, Ch. 265, śl. 45), by the word Saṃsthâ is meant devotion to husband. Hence the word Saṃsthâ is another word for भक्ति devotion. Similarly, in this sense also is to be understood the Sûtra of Bâdarâyaṇa : "Because it has been taught that emancipation accrues to him who is devoted to Him" (Vedânta Sûtras, I, I-7).

[The word Saṃsthâ is derived from the root sthâ, to stay. Hence the word literally means "Constancy, steadiness." So also the word niṣṭhâ in the above sûtra of Bâdarâyaṇa is derived from the same root sthâ, to stay. So Brahma-Saṃstha or Brahma-niṣṭha means "one who is steady in Brahman," or "Lives and moves and has his being in Brahman" This is the characteristic of true devotion. Hence Saṃsthâ or Niṣṭhâ means Bhakti or Devotion].

तयोपक्षयाच्च ॥५॥

तया Tayâ, by her. उपक्षयात् Upakṣayât, because of decay. च Cha, and.

5. And because of the decay or disappearance of [knowledge] by her [Devotion]—5.

SVAPNEŚVARA.

Towards the attainment of emancipation, knowledge is gradually eclipsed by devotion. The word cha "and" indicates the addition of another reason to the previous arguments.

Cf. "To the Devas go the worshippers of the Devas : unto Me also come My devotees" (Gîtâ, VII, 23).

There is also what the Lord said to Prahlâda : "As thy mind, filled with Devotion to Me, always remains steadfast, so shalt thou, through My grace, obtain salvation" (Viṣṇu Purâṇa, I, 20, 23). But it

may be objected: "Knowing Him alone one attains the stage that lies beyond death. There is no other path to salvation" (Śveta-Upa, III 8). Here, according to Śruti, emancipation follows from knowledge. Thus the Smṛitis (Viṣṇu Purâna, Gîtâ, as quoted above) would have a sense different from it and hence would be inconsistent with the same. We reply: Not so. Here also knowledge gradually disappears with the dawn of devotion. Moreover the expression 'the stage that lies beyond death' in the above Śruti does not bear the definite sense of Salvation. It should be derived as meaning that, *viz.*, Devotion, in virtue of which, death is overcome, rather than as meaning that, which taking place, there is overcoming of death; so that by the above expression (Atimṛityu) Devotion may be meant; inasmuch as the sense implied by the (Grammatical) case-endings is stronger than that implied by Upapadas or inflections.

The Gîtâ, XII, 7, namely "O Pârtha, I lose no time in delivering from the ocean of mortal existences, those whose minds are fixed on Me," also teaches that by Devotion death is overcome. There is also the mantra त्र्यम्बकं यजामहे etc., "We worship the Lord, three-eyed, sweet-smelling, the giver of nourishment; like the cucumber from its stem, may we be released from mortality, and never dislodged from immortality"—(Taittirîya-Upaniṣat). Here Yajanaṃ or worship implies Devotion and the said portion has been explained as such. Neither can it be said that in this passage of the Śruti Devotion is nowhere mentioned or referred to; for, then we would say that that argument equally applies to emancipation also.

Hence from the passage of the Śruti, treating of immortality, it follows that knowledge must fade as devotion increases.

Notwithstanding this, why is it that Devotion has the form of attachment? To this the author gives the answer.

द्वेषप्रतिपक्षभावाद्रसशब्दाच्च रागः ॥६॥

द्वेष Dveṣa, hate. प्रतिपक्षभावात् Pratipakṣa-bhâvât,—because of its being contradictory to. रसशब्दात् Rasa-śabdât, because of the word, Rasa. च Cha, and. रागः Râgaḥ, attachment.

6. Because of its being contradictory to hate, and because of the use of the word, रस Rasa, (Devotion is) attachment.—6.

SVAPNEŚVARA.

Devotion indeed should denote attachment alone. Why? Because it is opposed to hate. In ordinary language we use the phrases "He is a

hater." "He is a devotee or lover" in respect of those who possess the two mutually contradictory attributes. Herein it is well known that what is opposed to hate is attachment itself and not knowledge, etc. Thus after describing the persistence of Śiśupâla in his hatred of Lord Viṣṇu, it is said (in the Viṣṇu Purâṇa): When the Lord blesses, with the result, difficult of attainment by all, mortals and immortals, also those who take His name and meditate upon Him with constancy even in hatred, it goes without saying that He similarly blesses them who bear perfect devotion towards Him. (Viṣṇu Purâna, IV, 15, 10.) Also in the Atri Saṃhitâ we have: "Śiśupâla, the son of Dama Ghoṣa, got to heaven by continuously thinking of Govinda, though through extreme hate; why should not those who completely devote themselves to Him?"

In these places Bhakti or Devotion is described as being the opposite of Hate. We have also in the Gîtâ: "Given over to egoism, power, insolence, lust and wrath, those malicious creatures hate Me in the bodies of others and in their own. These haters, malicious and cruel and most degraded amongst men, I ever hurl down into the very births of the Asuras in these worlds. Fallen into existence as Asuras, deluded, birth after birth, O Kaunteya, they sink into the lowest depths, simply because they never attain Me" (XVI-18-20.) Hence it is clear that Bhakti or Devotion which is opposed to hate, consists in attachment to the Lord alone. The Taittirîya-upaniṣat (II-7.) again says: "Indeed he becomes delighted by gaining *Rasa*, Devotion;" from which it is learnt that *Rasa* in respect of Brahman is the source of Salvation in the form of manifestation of delight in Brahman.

The word *Rasa* means राग attachment as is well-known in "His attachment (रस) goes away when the Supreme is seen" (Gîtâ II. 59), &c. Here *Rasa* means attachment to worldly things. Therefore in the Viṣṇu Purâṇa, after the description of the reaching of the heaven by Râma, Lakṣmaṇa and others, it is said: "Those citizens of Kośala who loved Râma and Lakṣmaṇa and others as Divine Emanations, having their minds absorbed in them, also attained the very heavenly region to live with them" (Viṣṇu-Purâṇa, IV, 4, 46.) In this passage the very word Anurâga is used to directly denote Bhakti or Devotion. Hence it follows that it is not knowledge but Bhakti or Devotion in the form of Anurâga or Attachment to the Lord that leads to the highest good. It may be objected that the being opposite to Hate is not a characteristic mark of Râga or Attachment, as it equally applies to the state of indifference [*i.e.*, not-Hate is not the same as Love; for there is the stage of indifference which is also not-hate]. To this it is replied that the effect of hate is

repulsion or disinclination of which the opposite is attraction or inclination. And as a matter of fact, those who are devoted feel inclined to attend to him to whom they are devoted, while those who stand in opposition feel disinclined to wait upon him to whom they are opposed. And thus "contradiction to hate" is stated as an attribute of love in consideration of their mutually contradictory effects. Thus the construction of this part of the *sûtra* is: Devotion is of the form of attachment to the Beloved, as it is a special attribute of the Âtman, different from the knowledge that it would do good, and which is the cause of constant approach to Him. That which is not so, is not it (devotion), as Hate. It is also observed that the stronger the attachment the more constant or the greater the service rendered to Him. Moreover it is well known that he who is devoted to any one, cannot feel indifference to him. Hence devotion is that which is favourable to such service and which is the opposite of hate, inasmuch as, like the knowledge that this is a source of good, it is a particular attribute of the self which induces service. Thus by the elimination of the characteristic of the knowledge that this is the means to a desired end, by means of arguments which exclude it, devotion is proved by the method of exhaustion to possess the characteristic of attachment. "What to say of those who possess devotion?"—this argument *a priori*, advanced in such texts as "By taking refuge in Me, they also, O Pârtha, who are of sinful birth, etc., what to say of those holy Brâmaṇas, etc."—(Gîtâ, IX, 32-33) should be observed to have reference to devotees as standing in opposition to those who hate. We have similarly in the Gîtâ, Ch. XVI, 18, "In their own body and those of others, etc." By this births and re-births are stated to be the result of hate; hence it is its opposite attribute, namely, attachment to the supreme self in the form of devotion, that, by removing the limitations of the jîva, becomes the cause of destruction of birth and re-birth. The same view is stated in Gîtâ, XVI : 20 : "Not attaining Me." The particle *cha*, also, signifies that devotion possesses the nature of attachment, also because it manifests the marks or expressions of attachment, such as the hair standing on ends, and the like. These expressions are well known, *e.g.*, in "By means of her cheeks, with hair standing on ends through delight, she speaks her attachment to me." To suppose different marks or expressions for devotion, taking it to be a different attribute, is contravened by superfluity. Now, attachment, though it is produced by the knowledge that this is the means to a desired end, is yet, according to some, of the form of desire or will, like the desire for performing sacrifices, etc. We on the contrary hold, in view of such

intuitions as "I feel pleasure," "I feel attachment," "I have no desire," etc., that attachment is really a different attribute, like hate. Moreover, will or volition has reference only to things not obtained or things to be had, whereas attachment refers to things which we are in possession of, as well as to things to be had. Indeed the supposition that it is included in will, etc., would be redundant. Hence the characteristic of attachment is not disproved.

But as the essence of devotion is action, it cannot lead to the highest good. For, says the Taittiriya Upanisad Âranya, "Not by action nor by progeny, nor by wealth, but by renunciation alone, is immortality to be attained."—(Rik., 21., Âranya, khila Praśna).

In order to remove this doubt the author says:

न क्रियाकृत्यनपेक्षणाज्ज्ञानवत् ॥७॥

न Na, not. क्रियाकृति Kriyâkriti, form or nature of action. अनपेक्षणात् Anapeksanât, not being dependent upon. ज्ञानवत् Jñânavat, like knowledge.

7. No: Because, like knowledge, it also does not depend upon the form of action.—7.

SVAPNEŚVARA.

That devotion cannot possibly be essentially dependent upon deeds, as it does not come in the train of volition. That which does not result from volition, is not essentially of the form of action, *e.g.*, knowledge. For, knowledge is indeed dependent upon evidence and no one by his own will can do or undo it or make it otherwise. So also is devotion. Divine love or devotion is not like the love of the worldly men towards wife, children, etc., which becomes differentiated, in such and such ways, according to the desire of those men; but it is dependent upon the means known as secondary devotion, the effects of good deeds of previous births, etc.

अत एव फलानन्त्यम् ॥८॥

अतएव Ata eva, wherefore. फलानन्त्यम् Phalânantyam, (its) fruit is eternal.

8. Wherefore its fruit is eternal.—8.

SVAPNEŚVARA.

As devotion is not essentially of the form of action, its fruit, *i.e.*, the Highest Good, is proved to be eternal: otherwise there must necessarily be an end to Immortality also, as the Chhândogya Upanisat says "As here the world conquered by actions perishes, so does the world conquered by merits also elsewhere" (VIII, 1, 6).

तद्वतः प्रपत्तिशब्दाच्च न ज्ञानमितरप्रपत्तिवत् ॥९॥

तद्वतः Tadvataḥ, of him who is possessed of it. प्रपत्तिशब्दात् Prapattiśabdât, from the teaching of attainment. च Cha, and. न Na, not. ज्ञानम् Jñânam, knowledge. इतरप्रपत्तिवत् Itaraprapattivat, like the attainment of others.

9. It is not knowledge, because also of the testimony or verbal proof of attainment [in the case] of him who is possessed of knowledge, as is the case with attainment of others.—9.

SVAPNEŚVARA.

The Lord says: " At the end of many births the man of wisdom attaineth Me. Very rare indeed is that man of great soul, with whom Vâsudeva is the all." (Gîtâ, VII, 19). Thus is stated the attainment of the man of wisdom. This, however, does not go to show that knowledge is the source of devotion. He gives the reason: ' Itara-prapattivat.' As we have later on, " Those whose wisdom has been stolen away by those various desires, attain the other gods." (Gîtâ, VII, 20). Here just by way of denouncing the attainment of other gods, the true attainment is eulogised. There by the word attainment, devotion to other gods is referred to, and not the knowledge of them, the word, prapatti, having been used in both the places in the very same sense. The word, cha, signifies that the teaching that devotion comes after knowledge, also shows that devotion is different from knowledge; *e.g.*, "He, the undeluded one, who knows Me thus as the supreme person, becomes all-knowing and then worships Me with his whole heart (Gîtâ, XV, 19). Again (They) worship (Me), with a single mind, knowing Me to be Immutable and the source of all beings" (Gîtâ, IX, 13); so again, " In this view the wise worship Me with deep devotion." (Gîtâ, X, 8). Hence Bhakti or devotion cannot be essentially the same as knowledge. Though the difference of devotion from knowledge has been established by the charateristic of "attachment," yet the sûtra is laid down for removing the apprehension that devotion might hold a secondary place in the knowledge of Brahman. Here the following should be considered: " The sayings of the Gîtâ are not authoritative as Śabda or testimony, like the Vedik sayings, but only as texts of the Smṛiti, because the Gîtâ is a portion of the Mahâbhârata which is a Smṛiti. Why then is it said Śabdât, because of the verbal proof?". Here some explain " Śabda " as ' anumita Śabda,' that is to say, that the authoritativeness of the Gîtâ as verbal proof is established by inference. But we say that the Vedas possess authoritativeness only because they consist of sayings by the Lord relating

to objects beyond the reach of our vision, and the very same characteristic appertains to the Gîtâ. Hence is it that, at the end of each chapter of the Gîtâ, we find the words भगवद्गीतासूपनिषत्सु "In the Gîtâ of the Lord which is a Upanisat, portion of the Vedas." The only difference is that those verses were put together by Vedavyâsa. As it has been said in a Purâṇa: "Gîtâ is to be thoroughly studied: what is the necessity for various other Śâstras?—The Gîtâ that has come forth from the lotus-lips of the Lord himself." It does not follow, on the other hand, that Śûdras are not competent to study the Gîtâ (it being a part of the Veda) for, they being allowed to study the Mahâbbhârata, it is proved that they are entitled to study the Gîtâ as well as the hymns in praise of *Praṇava*, etc. If it be urged that the Mahâbhârata as such excludes those portions, we say that it cannot do so, as in that case, it would fall short of containing one hundred thousand verses which admittedly it must contain. The learned also say: "Those very *mantras* of the Vedas are inserted in the Mahâbhârata and other books, they are to be taught according to the intellectual capacity of the pupils, leaving aside the regulations regarding the study of the Vedas."

Thus ends the first part of Chapter I in the Commentary on the One Hundred Aphorisms of Śâṇḍilya by the very learned Prof. Svapneśvara.

Second Part.

Thus devotion having been characterised as the true cause of immortality, the second part commences for discriminating knowledge, *yoga* and devotion in the relation of the principal and the accessories.

सा मुख्येतरापेक्षितत्वात् ॥१०॥

सा Sâ, she. मुख्या Mukhyâ, principal. इतरापेक्षितत्वात् Itara-apekṣita-tvât, because the others are subsidiary or subservient to it.

1. She is the principal, because the others are subservient to it.—10.

SVAPNEŚVARA.

The pronoun 'she' is used to recall what has been stated towards the close of the last part. सा she, the primary devotion, is मुख्या, the principal, अपेक्षितत्वात्, being depended upon (as that which helps their progress) इतरैः by knowledge of the self, *yoga*, and the like. So the Chhândogya sings commencing with "What is great is Bliss," etc. (VII 23-1) "All this is nothing but Âtman. Whoever thus sees it, thus meditates upon this, thus knows this, becomes attached to Self, sports merrily with Self, unites himself with

Self, and enjoys the bliss of Self. Thus he becomes the self-ruler." Thus seeing, alluded to in the word "sees," becomes an accessory to primary devotion in the form of attachment to the Self, by way of removing the errors, *e.g.*, that it is not an object of love, and the like. As in the sentences "The Daṇḍî (a Brâhmaṇa of the fourth order holding a sacred staff) declares an invitation," "He milks the cows by wearing the sacred thread over the right shoulder and under the left arm," "He performs sacrifices with knowledge," "A man of wealth is happy," etc., *Daṇḍa* or staff, etc., are merely accessories, so also is seeing an accessory to attachment. Meditation and knowledge have logically come in in the above passage, inasmuch as they have the purpose of making such seeing possible. Similarly, the words Âtmakrîḍa (sporting with self), etc., have been recited in keeping with the sense, inasmuch as they are invariably associated with attachment; otherwise the sentences would be incoherent, whether you apply seeing, etc., as means towards attachment or *vice versa*. Therefore, seeing leads towards attachment by the rule of construction: "A part, because it modifies the whole" (Pûrva Mîmâṃâ, 1 II. 1. 2). Thus says Lord Manu also: "The sage who renounces all worldly acts and always attaches himself to self or Âtman, becomes the universal self and attains the final goal." (Mahâbhârata, Śânti, Chap. 194, Śl. 7111-7112). This Śloka speaks of the superiority of attachment to Self.

प्रकरणाच्च ॥११॥

प्रकरणात् Prakaraṇât, from topic under discussion. च Cha, and.

2. And also from the topic under discussion.—11.

SVAPNE'ŚVARA.

[The chapter under discussion refers to the Chhândogya Upaniṣat, Ch. VII, containing the well known verse स वा एषः......स्वराट् भवति].

As Rati, attachment or devotion, duly produces the result aimed at, "seeing," which is mentioned in the said context, becomes its accessory only.

दर्शनफलमितिचेन्न तेन व्यवधानात् ॥१२॥

दर्शनफलम् Darśanaphalam, the result of seeing or knowledge. इतिचेत् Itichet, is it? न Na, no. तेन Tena, by the word तत् tat or सः saḥ. व्यवधानात् Vyavadhânât, because of intervention.

3. Is it the result of "seeing?" No; because of the intervention of the word saḥ (or he, in स स्वराट् भवति).—12.

SVAPNEŚVARA.

Can it not bear the opposite sense, *viz.*, that the immortality characterized as svarâjya or self-rule, is the result of knowledge itself, so that knowledge is the principal topic dealt with in the above passage? No, because in the clause स स्वराट् भवति, sa svarât bhavati, the word सः saḥ, meaning 'He,' intervenes. The pronoun सः saḥ, (according to the general rule) refers to the nearest noun, *viz.*, the man possessed of *âtmarati* or attachment to self, and not to the remote one, *viz.*, one possessed of knowledge, and there is no special reason why it should refer to that which is remote. Cannot the topic dealing with the subject matter be the required special reason? No, because, in that case, it would involve argument in a circle.

दृष्टत्वाच्च ॥१३॥

दृष्टत्वात् Driṣṭatvât, from observation. च Cha, also.

4. From observation also.—13.

SVAPNEŚVARA.

Ordinarily it is observed that in the case of young women, perception of beauty, etc., causes their attachment to young men, and not that attachment causes such perception. Knowledge again being observed to favour the growth of devotion, it also results that knowledge as merely an auxiliary to love or devotion. It is observed that the knowledge of unkindness, insignificance, absence of loveliness, etc., naturally causes the mind to turn impure in the case of ordinary mortals. Knowledge that the Âtman is the seat of infinite Mercy, of unlimited Majesty, and of unparalleled Beauty, washes away impurities of the mind and thereafter there is dawn of primary devotion. Wherefore the Gîtâ sings: "Meditating on That, merged in That, steady in That, solely devoted to That, they go, whence there is no return, their sins being dispelled by wisdom" (V. 17). The Âyurveda also says: "The unfailing remedy for the diseases of the mind is the knowledge of Âtman, the culture of intellect and of patience, etc." (Aṣṭâṅga Hṛidaya, I. 23).

अतएव तदभावाद् वल्लवीनाम् ॥१४॥

अतएव Ata eva, therefore. तदभावात् Tadabhâvât, in spite of the want of it (knowledge). वल्लवीनाम् Vallavînâm, of the Vallavîs or milk-maids.

5. Therefore, in spite of the want of it (knowledge), [final emancipation] of the milkmaids [of Vrindâvana took place].—14.

SVAPNEŚVARA.

Because knowledge is merely a subsidiary element helping on the course of devotion, we learn from Smṛiti that the females of the cowherds of Vṛindâvana attained liberation, simply through primary attachment to the Lord, which is the principal thing, their hearts having been free from impurities without the help of knowledge, as shown above. "The other females of the cowherds of Brajadhâma attained liberation, constantly thinking of him as the Supreme Brahman, the Creator of the Universe, their mind being freed from all its wanderings, as their righteous acts were wasted away by the profound and ecstatic joy produced by constantly thinking of Him, and all the various sins of theirs disappeared before the distress suffered by them from separation from Him" (Viṣṇupurâna, v. 13, 14, 15). It must be noted that here joy and distress indicate attachment to Him and not emancipation or *Mukti*. It must also be understood that liberation resulted from the attachment of those females, and not from knowledge, etc., as result follows from sacrifices and not from the *Munja* plant which is merely an element of the sacrifices. Knowledge is merely an auxiliary part; were it an essential element, in its absence Mukti or liberation would not follow. And 'thinking' in the above extract does not mean the knowledge of the unity of Brahman and Âtman, inasmuch as in the case under consideration, श्रवण Śravaṇa [Listening to the words of *Guru* or Veda, मनन Manana or meditation, and other steps to such knowledge did not at all exist. 'Thinking' here means simply constant recollection induced by attachment. Nor should it be taken as a precept by way of a recommendation, because the result aimed at is supersensible and there is no precept that it is not supersensible.

भक्त्या जानातीति चेन्नाभिज्ञप्त्या साहाय्यात् ॥१५॥

भक्त्या Bhaktyâ, by devotion. जानाति Jânâti, knows. इतिचेत् Itichet, if it is said. न Na, no. अभिज्ञप्त्या Abhijñaptyâ, by the word "Renewed knowledge." साहाय्यात् Sâhâyyât, because of the help received.

6. If it is said that (one) knows by devotion [as the Gîtâ says]; (we reply): Not so, because of the help received from the term 'Renewed knowledge.'—15.

SVAPNEŚVARA.

Now, the author raises an objection to the above view of the place (that of the Principal as distinguished from that of an accessory) of devotion in the topic and of its characteristics, by way of its apparently going against the teaching of the Śruti, and then reconciles the two.

Thus there is the Śruti : "By Devotion he *again* knoweth Me in essence, who I am and what I am. Then having known Me in essence, he immediately after entereth me." (Gîtâ, XVIII, 55). Now, "by sacrifices sacred to Indra he worships the fire known as Gârhapatya" (Tait I, v. 8)—as here, so in the above-quoted passage it is proved by force of the case-ending that Devotion, the sense of which predominates over that of the verb 'knoweth,' is the cause of knowledge.

If you say that the Vedas have no scope here, inasmuch as knowledge, the utility of which is a matter of observation according to the teaching "dristatvât" (in aphorism 13 above), is, as such, apprehended by perception, still the utility of knowledge about Brahman towards attachment having Brahman for its object, cannot be apprehended by perception. If, on the other hand, you hold that the same having been observed in the case of the attachment of young women, etc., it should be inferred in the case of attachment respecting Brahman, then devotion comes to be merely a mark of inference.

We reply that there is no such defect. It would have arisen, if only the word jânâti, knows, had been used. But it is not so. The word used is Abhijânâti. Abhijñâ signifies knowledge of objects previously known. So the previous knowledge which helps on Devotion introduces Devotion as its effect. And so long as it does not become pure and strong, there is dependence upon the said Devotion in the form of Abhijñapti or Re-knowledge, like the striking and re-striking of the grains in the act of husking paddy. This is stated for the purpose of helping on the process. Afterwards, with the deepening of knowledge, devotion becomes purer and deeper and then he "enters." This is, therefore, not a dogma of the Śruti but a logical deduction. The said sense is made still more clear in the following :—

प्रागुक्तं च ॥ १६ ॥

प्राक् Prâk, previously. उक्तं Uktam, stated. च Cha, and.

7. And previously stated.—16.

SVAPNEŚVARA.

The verse previous to Bhaktyâ Mâmabhijânâti "By devotion he knoweth me again" (Gîtâ, XVIII 5-5), is Brahmabhûyâya Kalpati "Becomes fit for Brahman" (XVIII, 63) ; and in the 5th Śloka we have : "Becoming Brahman, serene in Self, he neither grieveth nor desireth. The same to all beings, he obtaineth Supreme Devotion unto Me." It is, therefore, clear that the man who has known Brahman, has no need of knowledge again. Hence the above view is the correct one.

एतेन विकल्पोऽपि प्रत्युक्तः ॥ १७ ॥

एतेन Etena, by this. विकल्पः Vikalpaḥ, the alternative theory. अपि Api, also. प्रत्युक्तः Pratyuktaḥ, refuted.

8. By this the alternative theory also is refuted.—17.

SVAPNEŚVARA.

Etena, by this, *i.e.*, by the conclusion that knowledge is merely a limb, as it were, of Devotion, the theory that either of them is sufficient for salvation, is refuted. For the whole and the part cannot exercise one and the same function. The word Api, also, signifies collection, (so that it is implied that for the purpose of attaining salvation both devotion and knowledge are not equally necessary).

देवभक्तिरितरस्मिन् साहचर्य्यात् ॥ १८ ॥

देवभक्तिः Devabhaktiḥ, the word 'Devabhakti' or Devotion to the Shining Ones. इतरस्मिन् Itarasmin, to other. साहचर्य्यात् Sâhacharyât, on account of its association.

9. The word "Devabhakti" refers to the Devotion to other [Gods], on account of its association [with the word *Guru*]—18.

SVAPNEŚVARA.

Elsewhere the Śruti says (Śvet. Upa., VI, 23). "These are the acquisitions of him, say the sages, who is deeply devoted to the Deva." Here the phrase "Devabhakti" or devotion to Deva refers to minor deities, as it is used with the phrase "Gurubhakti" or Devotion to spiritual teachers. Supreme devotion to the Lord leading to Immortality cannot be so coupled. The worship of lesser gods such as Indra, etc., brings about results such as knowlege, etc., which are beneficial to the worshippers. Thus association also makes the sense clear, as in the case of the word *ulûka* which may mean an *owl* or Indra, according to its association with other words. This is corroborative of the argument already given.

योगस्तूभयार्थमपेक्षणात् प्रयाजवत् ॥ १९ ॥

योगः Yôgaḥ, process of concentration of mind. तु Tu, again. उभयार्थम् Ubhayârtham, for the benefit of both. अपेक्षणात् Apekṣaṇât, because of its necessity [in both]. प्रयाजवत् Prayâjavat, as in Prayâja, a sacrificial ceremony.

10. Again, the process of concentration of mind is for the benefit of both (knowledge and devotion), because of

its necessity in both, as in prayâja (a sacrificial ceremony) —19.

SVAPNEŚVARA.

Yoga, a practice for the concentration of mind, is necessary for both Knowledge and Devotion, as both depend upon fixedness of mind in meditation. In view of the maxim "Attributes signify an object and so are unrelated to one another, being equal." (Pûrva Mîmâṃsâ, III, 1. 21), it may be asked, how Yoga which is a principal element, can be an element subsidiary to another (*e.g.*, knowledge); therefore, the author says "prayâjavat :" just as prayâja is a part of Vâjapeya yajña, etc., as well as of Dîkṣaṇîya, etc., which are again parts of Vâjapeya, etc., so it is the case with yoga. It is equally a necessary element in both. Even when it is practised for knowledge alone, it assists in the progress of Devotion. Similarly, Vairâgyaṃ or non-attachment to worldly objects is to be regarded as necessary for both.

But in this connection one cannot help remembering the famous aphorism of Patañjali (I. 13). "Iśvarapraṇidhânâdvâ" "Or through profound meditation on God." Here the worship of the Lord known as 'Praṇidhâna' is for the complete absorption of the Mind, &c., into the Deity; where then lies the superiority of Devotion? Hence the author says :

गौण्या तु समाधिसिद्धिः ॥ २० ॥

गौण्या Gauṇyâ, through secondary devotion. तु Tu, however. समाधिसिद्धिः Samâdhi-siddhiḥ, attainment of samâdhi (absorption of mind into the Deity).

11. Attainment of Samâdhi is, however, through secondary Devotion.—20.

SVAPNEŚVARA.

Praṇidhâna is not primary devotion but secondary devotion. The attainment of Samâdhi is through the Secondary Devotion. Hence there is no contradiction with the Smṛiti. And towards the close of the chapter we have in the Yoga Śâstra itself "The sacred syllable 'OM' connotes Him." "Its systematic recitation and constant meditation of what it implies."—(Patañjali, 1, 27, 28).

हेया रागत्वादिति चेन्नोत्तमास्पदत्वात् सङ्गवत् ॥ २१ ॥

हेया Heyâ, should be avoided. रागत्वात् Râgatvât, because of its having the characteristic of attachment. इतिचेत् Itichet, if it is said. न Na, no. उत्तमास्पदत्वात् Uttamâspadatvât, because its goal is the Best and the Highest. सङ्गवत् Saṅgavat, like companionship.

12. If it is said : [Devotion] ought to be avoided, because of its having the characteristic of attachment ; [we say] No, for, like companionship, its goal is the Highest and the Best.—21.

SVAPNEŚVARA.

This aphorism deals with the following proposition of Yoga philosophy **रागद्वेषाभिनिवेशाः क्लेशाः** [Patañjali, II, 3.] "Râgadveṣâbhiniveśâḥ kleśâḥ," "Attachment, Aversion, Love of life are the afflictions." If it is said that Devotion, as it shares the characteristics of Râga or attachment, must be avoided by one who desires salvation ; we say, no. This objection is not at all applicable here, for devotion has for its object the Great God. All sorts of attachments are not to be avoided ; it is only that kind of attachment which binds one tightly to the world, that should be avoided ; just as company as such is not to be shunned, but only evil company. Devotion to God, therefore, should not be avoided, as it does not bind one to the world nor does it lead one astray from the path of Mokṣa or liberation. Neither is such Devotion not endowed with the attribute of Sattva or purity. The Lord describes the same as such. *cf.* "Men of purity, men of Sâttvika nature, worship Gods."—(Gîtâ, XII, 21).

तदेव कर्मिज्ञानियोगिभ्य आधिक्यशब्दात् ॥ २२ ॥

तत् Tat, that. **एव** Eva, alone. **कर्मिज्ञानियोगिभ्यः** Karmi-jñâni-yogibhyaḥ, above those that follow the paths of karma or action, jñâna or knowledge, and yoga. **आधिक्यशब्दात्** Âdhikyaśabdât, from the teaching of Âdhikya or superiority.

13. That alone, because of the teaching of 'superiority' to those that follow the path of Action, Knowledge, and Yoga.—22.

SVAPNEŚVARA.

That kind of worship is the highest or Devotion is the highest of all. This is thoroughly established. Wherefore it is said : "The Yogi is adhika or greater than ascetics : he is considered to be adhika or greater than even the men of wisdom. The Yogî is adhika or greater than the man of action. Therefore, do thou become a Yogî, Arjuna. And among all the Yogis, he who, full of faith, with the inner self abiding in Me, adoreth Me, is considered by Me to be the most completely united with Me."—(Gîtâ, VI, 46-47). Here it should be noted that the superiority of the persons possessing the attributes, respectively follows from the

superiority of the attributes, asceticism, etc. And the accessories cannot certainly be superior to the principal. Hence Devotion is the principal element.

To show by means of text of the Śruti also that afflictions (*vide* aphorism 21) cannot arise from devotion in the form of attachment, he reads:

प्रश्ननिरूपणाभ्यामाधिक्यसिद्धेः ॥ २३ ॥

प्रश्ननिरूपणाभ्याम् Praśna-nirûpaṇâbhyâm, by means of questions and answers. आधिक्यसिद्धेः Âdhikya-siddeḥ, because the superiority is established.

14. Because the superiority is established by means of questions and answers.—23.

SVAPNEŚVARA.

The whole of Chapter XII of the Gîtâ is an example of this. The question put is: "The devotees that worship Thee, remaining constant in Yoga, and those also who worship the Immutable and the Udmanifested—which of them are better versed in Yoga?" (XII, 1).

The answer is: "Those who, with their mind firmly fixed on Me, worship Me, being ever steadfast and endowed with primary devotion, are, in my opinion, the best versed in Yoga: But those who worship the Immutable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Changeless and the Eternal, bringing under control all the senses, even-minded everywhere, engaged in the welfare of all beings, verily they reach only Myself. Greater is the trouble of those whose mind is set on the Unmanifested. For the goal of the Unmanifested is very hard for the embodied souls to reach. But those who worship Me, dedicating all their acts to Me, solely devoted to Me, meditating on Me with single-hearted Yoga; verily for those who have placed their minds completely on Me; I become their saviour out of the ocean of births and re-births." (XII, 2-7).

This is the definite solution of the question. By the question and the answer the principal character of devotion being proved, it does not follow that the above statement regarding the superiority of devotion is by way of eulogy. Questions and answers are the well known means of arriving at the true solution of a problem. They are never meant in such cases for praise. All the troubles that we experience, arise from the performance of the accessories alone, as divorced from the principal means.

The author now proceeds to remove the doubt that leads astray, viz., that Devotion is a form of faith, as the word faith has appeared in this context.

नैव श्रद्धा तु साधारण्यात् ॥ २४ ॥

न Na, not. एव Eva, even. श्रद्धा Śraddhâ, faith. तु Tu, but. साधारण्यात् Sâdhâraṇyât, because of its general use.

15. But (Devotion to God) is certainly not faith; because of its general use.—24.

SVAPNEŚVARA.

Devotion to God cannot in every respect be identical with faith. Faith forms a part of all acts. Devotion to God, on the other hand, is not so.

तस्यां तत्त्वे चानवस्थानात् ॥ २५ ॥

तस्यां Tasyâm, if that be. तत्त्वे Tattve, being the truth. च Cha, and. अनवस्थानात् Anavasthânât, because of the absence of finality.

16. If that be the truth, [the argument would be fallacious] because of the absence of finality.—25.

SVAPNEŚVARA.

Thus in the Gîtâ we have: "He who, full of faith, is devoted to Me, is considered by Me to be the most nearly united with Me" (VI. 47). Here if Devotion and Faith be identical, then devotion, in the form of faith, being found to be an accessory of faith, the result would be non-finality, as faith has no accessory; otherwise to suppose another faith in that faith would mean simply regression without end. Therefore, as in the case of commencement of a commencement, or in the case of sipping of water in the sipping of water, faith cannot be likewise an accessary of Devotion. There is also another reason, namely, the separate use of faith and devotion, as in the expression "possessed of faith and devotion."

ब्रह्मकाण्डं तु भक्तौ तस्यानुज्ञानाय सामान्यात् ॥ २६ ॥

ब्रह्मकाण्डं Brahma-Kâṇḍam, the Brahma Kâṇḍa. तु Tu, moreover. भक्तौ Bhaktau, to devotion. तस्य Tasya, its. अनुज्ञानाय Anujñânâya, knowledge following. सामान्यात् Sâmânyât, because of its common attribute.

17. Brahma Kâṇḍa, moreover, (refers) to devotion, on account of their common attribute, its knowledge following (the other portion, Karma Kâṇḍa).—26.

SVAPNEŚAVARA.

If knowledge is not superior to Karma and Devotion or Bhakti, then the last portion of the Vedas would never have been known as

Jñana Kâṇḍa. This Sûtra answers the above doubt. The portion known as Brahma Kâṇḍa deals with Devotion as stated by Śruti, and not with knowledge. Both portions, Jñâna and Karma Kâṇḍas, have the power to make known what was unknown before. Otherwise the previous portion (Karma Kâṇḍa), being taught for the knowledge of Dharma, would also have been termed Jñâna Kâṇḍa or the part dealing with knowledge. Neither is it possible that there should be injunctions for knowledge, for which it would be Jñâna Kâṇḍa, on account of knowledge being its primary aim. Hence to speak of the last part of the Vedas as the Jñâna Kâṇḍa is a mistake or misnomer; but it must be Brahma Kâṇḍa. Thus we have in the Brahma Sûtra (Vedânta Sutras I. i. 1), Athâto Brahmajijñâsa, "Now, then, enquiry into Brahman." Bhakti or Devotion to God, however, is the object of the Brahma Kâṇḍa which is, therefore, also called Bhakti Kâṇḍa. Hence this is also Bhakti Kâṇḍa.

Here ends the Commentary of Svapneśvara on the second part of the first chapter of the One Hundred Aphorisms of Sâṇḍilya.

The end of chapter I.

CHAPTER. II.

PART FIRST.

Though Bhakti or Devotion to God does not follow directly from any act as its result, yet it depends, for its full development, upon certain means, *i.e.*, upon jñâna or knowledge as the internal means (of purification) and upon the other (*i.e*, the lower) kind of devotion and the like as the external means. The Second Chapter deals with these two kinds of means.

बुद्धिहेतुप्रवृत्तिराविशुद्धेरवघातवत् ॥ २७ ॥

बुद्धि Buddhi, the understanding. हेतु Hetu, means. प्रवृत्ति Pravṛitti, application. आविशुद्धेः Âviśudheḥ, till Purity is complete to perfection. अवघातवत् Avaghâtavat, like the continuous striking (of paddy).

1. Application of the means (for the culture) of intellect (should be continued) till purity is complete to perfection ; like the continuous striking (of paddy).—27.

SVAPNEŚVARA.

Buddhi means certain knowledge about Brahman. Though it cannot be produced as an effect from some cause, yet it is necessary to employ, towards its appearance, such means as *Śravaṇa* or the study of sacred literature, etc., *Manana* or thinking, and *Nididhyâsanâ* or constant meditation. Is it enough if these means are employed only once, on the maxim "If once done, the end of Śâstras is fulfilled," or is it to be performed till Devotion becomes firm to perfection ? So it is said that till the perfect purification of Devotion, the performance of these means is necessary. Just as when it is said that he is thrashing the paddy, the meaning is that the thrashing will be continued till the husks are all separated from the grains, so repeated attempts should be made, in view of its observed utility, for the development of knowledge, by resorting to those means, till the mind becomes thoroughly purified of all its defects.

It may be urged that it does not follow that practices subsidiary to *Śravaṇa*, etc., should be also adopted. So it is said :

तदङ्गानां च ॥ २८ ॥

तदङ्गानां Tadaṅgânâṃ, of their accessories. च Cha, also.

2. Of their accessories also.—28.

SVAPNEŚVARA.

Thorough obedience to preceptors, investigation of arguments not opposed to the Vedas, the performance of the control of mind and senses, etc., must be also resorted to. For, indeed, parts of which the sub-parts are defective, cannot contribute to the efficiency of the whole, as in the case of an army and its leader.

तामैश्वर्य्यपरां काश्यपः परत्वात् ॥ २९ ॥

ताम् Tâm, her. ऐश्वर्य्यपरां Aiśvaryaparâṃ, absorbed in the majesty and the lordliness (of the deity). काश्यपः Kâśyapaḥ, Kâśyapa (a teacher of that name). परत्वात् Paratvât, on account of the supremacy (of the Lord over Man).

3. Kâśyapa thinks her (the understanding), (as) absorbed in the majesty and the lordliness of the Deity, (to be the cause of final emancipation), on account of the supremacy (of the Lord over Men).—29.

SVAPNEŚVARA.

Now is discussed the purification of the understanding. The revered professor Kâśyapa says that the understanding, when absorbed in the majesty and the glory of the Lord, leads to the goal, because of the supremacy of the Lord over the human soul, that is, because human souls must first know the Supreme Soul before they can know themselves. In this view Brahma and Jîva, (God and Man), are eternally distinct from each other.

आत्मैकपरां बादरायणः ॥ ३० ॥

आत्मैकपरां Âtmaikaparâṃ, absorbed solely in Âtman. बादरायणः Bâdarâyaṇaḥ, the great Vyâsa.

4. Bâdarâyaṇa (thinks the understanding), (when) absorbed solely in Âtman, (to be the cause of final emancipation).—30.

SVAPNEŚVARA.

The venerable professor Bâdarâyaṇa thinks that the understanding, absorbed solely in Âtman, leads to the goal. Thus we have in the Brahma Sûtra, "They know moreover that all is Âtman and they are solely devoted to and absorbed in it." (Vedânta Sûtras, IV. I. 3). In this view, as the conception of Jîva and Brahma as separate entities is erroneous and as true knowledge consists in knowing the pure consciousness to be the only reality, the knowledge that all is Self is alone for the final emancipation.

उभयपरां शाण्डिल्यः शब्दोपपत्तिभ्याम् ॥ ३१ ॥

उभयपरां Ubhayaparâṃ, deeply absorbed in both. शाण्डिल्यः Śâṇḍilyaḥ, the author of this treatise. शब्दोपपत्तिभ्याम् Śabdopapattibhyâm, from the word of the Vedas and from valid arguments.

5. Śâṇḍilya (regards understanding, when) deeply absorbed in both, (to be the cause of emancipation), from the authority of the Vedas and from valid arguments.—31.

SVAPNEŚVARA.

But the author Sâṇḍliya reconciles both the theories by holding on the authority of the Vedas and by proving with cogent reasons, that both the methods are absolutely necessary. Śabda, the word. At first there was the word which is the Vedas. Thus says the Chhândogya Upaniṣat: "Verily all this is Brahman, for all this is born of It and disappears in It. It should be worshipped with a calm and equipoised mind." Commencing with this and ending with—"This my self within the heart is that Brahman; (let one meditate upon Him thus): when departing from this body I shall reach Him. He who has devotion verily (reaches Him). There is no doubt in it. Thus sayeth Śâṇḍilya." (III. 14. 1—4). He who knows both these subjects, reaps the result by becoming Brahman through Love and Devotion, the end and aim of which is Brahman. Like **ववरः प्रावाहणिरकामयत**, there is no contradiction by the conjunction of the Permanent and the impermanent, because, in the above passage, a previous Śâṇḍilya is meant. Verily there can be no doubt about the fact that the Lord has created the Vedas. Śruti also says: "From Brahman, the originator of sacrifices, the Ṛig Veda and the Sâma Veda and the Yajur Veda and all the verses came out."

There is also valid argument. Brahman indeed is stated in the Śruti as possessed of supreme powers and majesty as well as being the very self of Jîva. "Make enquiries about Him whence all these beings are created, in whom all the creation lives and moves and has its being, where all goes and wherein all disappears." (Taittirîya Upaniṣat, III, 2.2). Again in the Gîtâ: "An eternal portion of Mine having become an individual soul in the world of life." (XV. 7.) In this matter who will Lord it over and upon whom? Hence it is reasonable to refer to both Divine and human souls by the great saying "That Thou Art," etc.

वैषम्यादसिद्धमिति चेदभिज्ञानवदवैशिष्ट्यात् ॥ ३२ ॥

वैषम्यात् Vaiṣamyât, because of the contradictory nature (of these two forms of knowledge). असिद्धम् Asiddham (the conclusion) does not logically follow,

इति चेत् Iti chet, if it is objected. न Na, no. अभिज्ञानवत् Abhijñânavat, as in the act of recognition. अवैशिष्ट्यात् Avaiśiṣṭyât, there being no contradiction.

6. If it is objected that the conclusion does not logically follow, because of the (mutually) contradictory nature (of these two forms of knowledge); (we say) "no," there being no contradiction, as in the act of recognition.—32.

SVAPNEŚVARA.

But both cannot be possibly the subject of one and the same act of knowledge, because of contradiction. The contradiction lies in this: In the one case there must be knowledge of the Deity as the creator of the universe, and in the other, knowledge of the Deity as the non-creator.

We reply, there is no such contradiction; for, in such acts of recognition as "This is that Deva Datta" and "I am that," the contradiction between *This* and *That* is not material; and leaving aside the distinction between *This* and *That*, the sentences denote the portion that is common to both, that is, that real essence, the qualification in these cases being only superficial. If you say that it is the noun that alone signifies the true essence by means of suggestion, we reply 'no.' Because to explain a thing by implication is the worst means of explaining it, and when the thing itself is meant, its own qualifying attributes must be present in our mind also. Otherwise, without the attributes, an object in itself could be the subject of our remembrance.

न च क्लिष्टः परः स्यादनन्तरं विशेषात् ॥ ३३ ॥

न Na, no. च Cha, and. क्लिष्टः Kliṣṭaḥ, afflicted with pains and miseries. परः Paraḥ, the supreme Âtman. स्यात् Syât, should be. अनन्तरं Anantaraṃ, subsequent to. विशेषात् Viśeṣât, on account of the characteristic difference.

7. The Supreme Âtman does not become afflicted with pains and misery, on account of the difference subsequent to (the dawn of the realisation of the Identity).—33.

SVAPNEŚVARA.

If Jîva and Brahman are one, it cannot be said that the suffering of pain and misery, due to the limitation of Jîva-nature, should also affect the Deity, for, with the dawn of realisation of the identity, sufferings, etc., due to the limitations of Jîva, disappear, and have nothing to do with Âtman, the Limitless Self. This has been fully discussed and settled.

ऐश्वर्य्यं तथेति चेन्न स्वाभाव्यात् ॥ ३४ ॥

ऐश्वर्य्यं Aiśvaryam, supernatural Divine Powers. तथा Tathâ, of the same nature. इतिचेत् Iti chet, if it is said. न No, no. स्वाभाव्यात् Svâbhavyât, from (the fact that they form) His very nature.

8. If it is said that supernatural Divine Powers (are) of the same nature; we say 'no,' from (the fact that they constitute) His very nature.—34.

SVAPNEŚVARA.

If it is objected that, if pains, etc., (that affect the Jîva), cannot affect the Lord (and have no existence in Him), then the powers of creation, etc., cannot have any existence in the Lord. We say it is not so. Because it is by the very nature of the Lord that these powers exist in Him, like heat which is never absent from fire, because it is its very nature. It is only *Upâdhi* or accidental attributes, that are not natural and cannot co-exist with the object itself. Thus the luminosity of objects that are reflected in a mirror, is in no way affected by the uncleanness on the surface of the mirror; (so also the true nature of the Glory of the Lord, though not fully reflected in a mind which is full of dust and dirt, is not, in any way, affected thereby).

The powers of the Lord are natural and coeval with Him. But how is it that the pains, miseries, etc., of the created are only accidental? The reason is:

अप्रतिषिद्धं परैश्वर्य्यं तद्भावाच्च नैवमितरेषाम् ॥ ३५ ॥

अप्रतिषिद्धं Apratisiddham, not denied. परैश्वर्य्यं Paraiśvaryam, the supernatural powers of the Lord. तद्भावात् Tadbhâvât, because they are His very nature. च, Cha, and. न Na, not. एवम्, Evam, so. इतरेषाम् Itareṣâm, with others.

9. The supernatural powers of the Lord are not denied (anywhere), because they are His very nature. Not so with others.—35.

SVAPNEŚVARA.

Nowhere in the Śruti are the powers of the Lord denied whereby their existence, although established by proof, might be impeded. On the other hand, by the words Satyasamkalpa, &c., "Eternal Thought, etc.," the attributes are to be understood to be natural with him. And there is no reason why the Lord should be deprived of those natural divine attributes, like Jiva of their accidental attributes; as He is for ever the Lord and the Unconditioned. The pain and misery of the others, *i.e.*, the

Jîvas,' are not so natural, because they (the Jîvas are of the divine nature. The Śruti says : "Thus rising above this body, (the Jîva) reaches his true refulgent nature and assumes his true form for ever." (Chhândogya Upa., VIII 3. 4.) Thus pains, &c., cannot be said to be natural with Jîvas. If you say, the same conclusion would follow if we say that pain and misery are natural with the Lord ; we say, it cannot be so ; for then that would be a contradiction to the nature of the Supreme Deity. The births and deaths of the Jîvas are but temporal and affect the limitation that conditions their existence here. If you say that, in the case of the Lord, these supernatural attributes are nothing but limitations imposed by Mâyâ, then it would follow that these limitations would never have their cessation. But we have several textual authorities shewing that all limitations, in the case of Jîvas, originate from Mâyâ and disappear finally with the dawn of Bhakti or Devotion to the Deity. Neither do the powers of the Lord, known as Mâyâ, ever cease to be ; for the Jîvas are infinite in number as well as in nature, and the action of the Lord is necessary for their worship and Devotion and the continuance of their lives in this universe. Thus says Bṛihadâraṇyaka : "Meditate upon the Lord, always contemplate Him." "Obey His commands, know Him thoroughly by the analytic process," &c. All this has reference to Jîvas only.

सर्वानृते किमिति चेन्नैवम्बुद्ध्यानन्त्यात् ॥ ३६ ॥

सर्वानृते Sarvânṛite, without all, on the liberation of every one. किम् Kim, there is no necessity. इतिचेत् Itichet, if it is said. न Na, not. एवम् Evam, so. बुद्ध्यानन्त्यात् Buddhyânantyât, because of the infinitude of Buddhi or understanding.

10. If it is said, on the liberation of everyone, there is no necessity (of the eternal powers of the Lord) ; we say, not so, because of the infinitude of Buddhi or understanding.—36.

SVAPNEŚVARA.

If it be urged that when all Jîvas attain liberation and Buddhi or all intellect disappears and consequently the original limitation finally ceases because it has no necessity to exist, where is the necessity of the eternal powers of the Lord ? We say, it is not so, Limitations and Buddhi or Intellects of Jîvas being endless. There cannot possibly come such a time when all limitations should disappear and all Jîvas should attain liberation. Hence the powers of the Lord are but natural with Him. Could not there have been such a time before the origin of Jîvas ? Such a time is beyond all imagination, since there can be no creation

out of nothing. If it is said that all limitations and all intellects are produced simultaneously, we reply that this is impossible and there is no reason for such a supposition. It is absolutely illogical to speak of a time when all causes and effects have no existence. On the other hand, it follows from uniform inference that non-existence of all causes and effects is scarcely consistent with the generation of causes and effects and hence there cannot be a conceivable time, when they may absolutely cease to exist. If you say that when one knows that he is not liberated, he may be indifferent about salvation, we reply that though there is uncertainty about the realisation, the means for attaining it is certain. Hence there can only be sincere attempts by following those means. In fact, indifference is possible only when liberation of all is certain.

प्रकृत्यन्तरालादवैकार्य्यं चित्सत्त्वेनानुवर्त्तमानात् ॥ ३७ ॥

प्रकृति Prakṛiti, nature. अन्तरालात् Antarâlât, from behind or through the medium of. अवैकार्य्यं Avaikâryyam, Immutable. चित्सत्त्वेन Chit-sattvena, with knowledge *per se*, His own self. अनुवर्त्तमानात् Anuvartamânât, from being ever accompanied.

11. (The Lord is) immutable, because (He works) through the medium of Prakṛiti or Nature, being ever accompained with knowledge *per se* (His own self).—37.

SVAPNEŚVARA.

It may be suggested that if the supernatual power of the Lord which is co-eval with Him, be the material cause of creation, then He will be subject to transformation like material objects, clay, etc. (To this it is replied): Prakṛiti is the material cause of all physical manifestations. Prakṛiti is subject to modification, but not as the manifestation of Brahman. The agency of the Supreme is due to the absolute obedience of Prakṛiti to His will. Neither can it be said that Prakṛiti is existence or essence, for then the Jîvas would have no existence, as they are superior to Prakṛiti. Thus the agency, etc., of the Lord becomes natural to Him, through the medium of His power of Mâyâ, known as Prakṛiti. Hence He cannot undergo any modification. In fact, one who creates through Mâyâ cannot in any way be the creation of Mâyâ. If it is said that His manifestation of Himself as Mâyâ is the transformation, we reply, even if it were so, still His very self does not suffer any change, such as milk, etc. do. Hence He remains immutable, like the implements, sticks, etc., in the preparation of earthen jars, there being no reason for any transformation beyond Himself. Hence it is said: " From behind Mâyâ."

तत्प्रतिष्ठा गृहपीठवत् ॥ ३८ ॥

तत्प्रतिष्ठा Tatpratiṣṭhā, firm basis on Him. गृहपीठवत् Grihapīṭhavat, like the seat in a room.

12. (The phrase) "Firm basis on Him" is like (the phrase) "the seat in a room."—38.

SVAPNEŚVARA.

If Mâyâ is the material cause of all creation, then why does the Śruti speak of Brahman as "the firm basis" of the universe? *Cf.* "Upon Him all is firmly based." (Taittirîya Up., 26). This Sûtra answers the said question. It is not conflicting with the above doctrine to say that all transformation rests firmly on Him, like "the seat in a room;" that is, just as we say of a person as being seated in a room, though he sits on a chair only within the room, so the Śruti speaks of all this transformation as resting upon Him, though the transformation takes place in Mâyâ that rests on Him.

मिथोऽपेक्षणादुभयम् ॥ ३९ ॥

मिथः Mithaḥ, mutual. अपेक्षणात् Apekṣaṇât, because of the dependence. उभयम् Ubhayam, both.

13. Because of mutual dependence, both Brahman and Mâyâ or Prakṛiti (are the cause of creation)—39.

SVAPNEŚVARA.

Then it follows that Prakṛiti is the only cause of this creation and not Brahman which is wrongly said to be so. This is not so. Both Brahman and Prakṛiti are the cause. One is essentially spirit and the other, matter. Hence, by their very nature, each depends upon the other for knowledge of each, and for the object of exercise of power. Then which will depend and upon whom?

चेत्याचितोर्न तृतीयम् ॥ ४० ॥

चेत्याचितोः—Chetyâ-Chitoḥ, besides Brahman and Prakṛiti. न Na, no. तृतीयम् Tritīyam, third [Principle].

14. (There is) no third principle besides Brahman and Prakṛiti.—40.

SVAPNEŚVARA.

Here the author enumerates the primary principles for facility of his work in this treatise. Chetyâ means Prakṛiti, Chit means Brahman. There is no third principle beyond these two. It may be said that a third

principle is not suggested by its admission or denial. But we say the meaning is there is no knower save and except Brahman and there is no object of knowledge save and except Prakṛiti. Thus it denies the existence of a Third Principle.

युक्तौ च सम्परायात् ॥ ४१ ॥

युक्तौ Yuktau, united. च Cha, and. सम्परायात् Samparâyât, because both are without beginning.

15. And [both are ever] united, because both are without beginning.—41.

SVAPNEŚVARA.

When there is no contact between Prakṛiti and Puruṣa, all action ceases and everything disappears. But when there is contact, then everything is called into being. That contact is the third principle. Such an objection might be raised. The word मिथः Mithaḥ, mutual, follows from Sûtra 39.

Both Prakṛiti and Puruṣa are of the forms of mutual contact, or relation, in intelligence, and such relation is not a different, accidental principle, because both Prakṛiti and Puruṣa have no beginning in Time. We have in the Gîtâ, "Know thou that Matter and Spirit are both without beginning" (XIII. 20). If it is said that "without beginning" is another relation between them; we reply, no; there is in fact no difference between them, as the conception of Matter and Not-matter excludes any middle term.

शक्तित्वान्नानृतं वेद्यम् ॥ ४२ ॥

शक्तित्वात् Śaktitvât, because it is [His] energy. न Na, not. अनृतं Anṛitaṃ, unreal. वेद्यम् Vedyam, the object of knowledge.

16. The object of knowledge is not unreal, because it is (His) energy.—42.

SVAPNEŚVARA.

Prakṛiti indeed is unreal, because it is Mâyâ. "Know thou Mâyâ to be Prakṛiti and one having that Mâyâ, to be Maheśvara, the Great God."—(Śvet. Up., IV. 10). If so, how does it become an object of knowledge? To this the author replies: Vedyam, object of knowledge: that, the most important factor, could not be unreal: why? Because it is His Energy.

Indeed, but for the Energy, Mâyâ, the Lord of Mâyâ would not be equal to the task of creating this orderly nature by mere accident or chance. "Does it ever happen, O Saumya, that being comes out of non-being?"—(Chh. Up., VI. 2. 2). This Śruti, by inferring the existence of

Cause from that of Effect, establishes the true existence of both and not the falsity of cause. The creation of the Lord is always going on with the help of Matter, its counterpart, creation being essentially the work of Spirit, like the creation of a Magician. It cannot have a different meaning, *i.e.*, by chance, &c. Such a theory is untenable as it predicates the existence of one power only, and as there is no proof to support the agency of chance in all this enjoyment and its objects and means. Thus all manifestations must presuppose a cause and that without exception. Hence follows the existence of one permanent co-ordinate energy. But it may be said that the theory of the existence of several causes subordinate thereto explains several circumstances ; we reply that such a theory has no foundation. We shall discuss this matter in the third chapter.

तत्परिशुद्धिश्च गम्या लोकवल्लिंगेभ्यः ॥ ४३ ॥

तत्परिशुद्धिः Tatpariśuddhiḥ, complete purification of her [Devotion]. च Cha, and. गम्या Gamyâ, is to be gathered. लोकवत् Lokavat, like [the love of] ordinary men. लिंगेभ्यः Liṅgebhyaḥ, from outward signs or marks.

17. And the complete purification of her (*i.e.*, Devotion) is to be gathered from outward marks, like [that of the love of] ordinary men.—43.

SVAPNEŚVARA.

The discussion of collateral matters is finished. The author now goes on with the subject in hand. Though Bhakti or Devotion to God is directly understood in such words as "I worship," "I please," &c., like, "I know," "I desire," &c., yet the thorough purification of the same, in the shape of deeper impressions, cannot directly be detected, like the dawn of complete knowledge. Hence it is to be determined only from outward expressions that come to appear with the excellence of devotion. Just as the degree of love in ordinary men is inferred from their words, tears, thrill of joy, &c., so also the purity of Devotion to God is to be inferred from the like outward expressions.

सम्मानबहुमानप्रीतिविरहेतरविचिकित्सामहिमख्याति-तदर्थप्राणस्थानतदीयतासर्वतद्भावाप्रातिकूल्यादीनि च स्मरणेभ्यो बाहुल्यात् ॥ ४४ ॥

सम्मान Sammâna, honour. बहुमान Bahumâna, excess of honour, *i.e.*, the honour to those who resemble Him in any way. प्रीति Prîti, gratification, delight. विरह Viraha, grief of separation. इतरविचिकित्सा Itaravichikitsâ, aversion to everything else. महिमख्याति Mahimakhyâti, ever describing the glory of

the Lord. तदर्थप्राणस्थान Tadarthaprâṇasthâna, the preservation of life for His sake. तदीयता Tadîyatâ, sense of belonging to Him only and being a part and parcel of Him. सर्वतद्भाव Sarvatadbhâva, the idea that He is the All. अप्रातिकूल्यादीनि Aprâtikûlyâdini, absence of enmity, &c. च Cha, and. स्मरणेभ्य: Smaraṇebhyaḥ, from the remembrance of [acts of well-known devotees]. बाहुल्यात् Bâhulyât, from [their] fullness of expression.

18. And [mark of Devotion to God can also be known], from the remembrance [of the acts of the well-known Devotees], from the fullness of (their) expression; [Such as] : Honour, Excess of Honour [*i.e.*, Honour to those who resemble Him in any way], Delight, Grief of Separation, Aversion to everything else, Singing His Glory, Preservation of life for His sake only, Sense of belonging to Him only, the idea that He is the All, and Absence of enmity, &c.—44.

SVAPNEŚVARA.

The outward expressions of Devotion to God not only resemble the expressions of ordinary love but Devotion can also be inferred from the copious expressions of love of the famous devotees.

Honour.—Arjuna's Honour is well-known in the history of Devotion; "Arjuna, in whichever state he might have been, never deviated from the practice of rising from his seat, in welcoming Kṛiṣṇa, with devotion and with love."—[Mahâbhârata, Droṇa Parva, 2822].

Excess of Honour.—As in the example of Ikṣvâku:

"The king showed great respects to those who bore His name, to animals and the lotus which 'looked' like Him, and to the clouds which had His colour, on account of his leaning towards Him.—[Nṛisiṃha Purâṇa, XXV. 22.]

Gratification.—Such as of Vidura: "O Puṇḍarîkâkṣa, how shall I express to Thee the sense of Gratification or delight that thrills my heart in Thy presence? Thou art the Soul of all; Thou knowest it."—(Mahâbhârata Udyoga Parva, Ch. 88, Śl. 3124.)

Grief of Separation.—As of the Gopîs, the females of the cowherds of Bṛindâvana: "We are not able to say, or it is no use saying, to the elders how much we suffer, being burned with the fiery grief of Separation. What will they be able to do if we tell them?"—(Mahâbhârata, Śanti Parva, Śl. 12883).

Aversion to everything else.—As of the inhabitants of Śveta Dvîpa: The sight of even Nârada was regarded by them as an obstacle. *Cf.* also

the case of Upamanyu : "I would rather be an insect or a fly at the order of Śaṅkara, than enjoy the kingdom of thy universe as a gift from you, O Indra."—(Mahâbhârata, Anuśâsana Parva, Ch. XIV, Śl. 7077).

Constant Singing of the glory.—As of Yama: Yama said to those suffering in Hell : "Why did you not worship the Lord Keśava who destroys all agony ?"—(Viṣṇupurâṇa, XIII, Ch. 7, Śl. 14). "Yama, seeing his servant with weapon in his hands, says in his ears : 'Abandon those who are devoted to Madhusûdana : I am the lord of other men and not of those who are firmly attached to Viṣṇu.' "

Preservation of life for His sake.—As, of Hanumân. He himself said ; "So long as Thy purifying story will remain extant amongst men, I shall live in this world, fully obeying Thy orders."—(Râmâyaṇa, Uttarâ Kâṇḍa, Sarga 107, Śl. 31). Nârada and others, though they obtained perfection, preserved their body for the only purpose of worshipping Him. Hence Śruti says : "Whom do all the Devas, and all who are anxious for liberation and devoted to Brahma, salute ?"—(Nṛisiṃhatâpanî, Khaṇḍa 6.)

The idea that all belongs to Him only,—being a part and parcel of Him. As of Uparichara Vasu. "The self, kingdom, riches and wife and conveyances and all else are of the Lord : He looked upon them in that light."—(Mahâbhârata, Śânti Parva, Ch. 337, Śl. 12718). Prahlâda is also well-known for the said characteristic. He said : "The learned, knowing Hari the Lord in all creatures, should thus entertain firm and unswerving devotion to all."—(Viṣṇupurâṇa, I, Ch. 19, Śl. 9).

Absence of enmity towards him.—As of Bhîṣma ; even when the Lord advanced to kill him, he said : "Come, come, O Lord ! Home of all the world ; my salutation to Thee. O Thou, with discus, mace and sword in Thy hands, put an end to my life, O Lord of the universe, by forcibly drawing me down from the chariot, in this memorable great war."—(Mahâbhârata, Bhîṣmaparva, Ch. 58, Sl. 2604).

And the like.—By the word, âdi, it is meant that other characteristics of devotion are to be inferred from examples of Uddhava, Akrûra and others.

It might be said that all these follow from what has been said before, *viz.*, "Because of its contradiction to Hate." (Sûtra 6). But there it has been stated in its relation to the characteristic of Attachment and here it is enumerated in connection with the characteristic of the Purity of Devotion. This is the difference.

द्वेषादयस्तु नैवम् ॥ ४५ ॥

द्वेषादय: Dveṣâdayaḥ, hate, etc. तु Tu, but. न Na, not. एवम् Evam, so,

19, But hate, etc., are not so.—45,

SVAPNEŚVARA.

But those who are attached to the Lord may also be influenced by hate, jealousy, etc., amongst themselves, on account of the inequality of favours shown. Are they also the characteristics of Devotion ? We say, no. That indeed is improbable, as the great Dvaipâyana has said : " Neither anger nor jealousy, nor greed nor any other wicked function of the mind, has any influence over those righteous men who devote themselves to the Supreme Being."—(Mahâbhârata, Anuśâsana Parva, Ch. 149, Śl. 369.)

Siśupâla's aversion to Kṛiṣṇa, however, led him to constantly think of Kṛiṣṇa. In the wake of constant thinking came primary devotion, and salvation followed devotion. This was the order of his salvation.

तद्वाक्यशेषात् प्रादुर्भावेष्वपि सा ॥ ४६ ॥

तत् Tat, thus. वाक्यशेषात् Vâkya-Śesât, from the last portion of the sentence. प्रादुर्भावेषु Prâdurbhâveṣu, to the incarnations. अपि Api, even. सा Sâ, she [Primary devotion].

20. Thus she [is] also [directed] to the incarnations, [as follows] from the last portion of the sentence.—46.

SVAPNEŚVARA.

Now, almost all these characteristics are applicable in the case of devotion to incarnations of the Lord. From the knowledge of Brahman, full development of devotion becomes possible. This is the logical conclusion. Sâ, *i.e.*, supreme devotion, is possible also with reference to incarnations. Whence does it follow ? From the last portion of the sentence. " To the shining ones go the worshippers of the shining ones but My devotees come unto Me."—(Gîtâ, VII. 23).

In order to establish this proposition, this portion of the sentence comes last of all, showing the inferiority of devotion to other gods. " I verily confer upon them unswerving devotion to whatever forms of Me My various devotees desire to worship with faith."—(Gîtâ, VII. 21). Here the words " whatever My various devotees " being sufficient for the purpose, the inclusion of ' forms ' also shows that devotion has for its ultimate object the essence or spirit immanent in all these forms. There the subject matter of discussion is devotion also.

जन्मकर्म्मविदश्चाजन्मशब्दात् ॥ ४७ ॥

जन्मकर्म्मविदः Janmakarmavidaḥ, of him who knows [the mysteries of] births and deeds of the Lord. च Cha, and. आजन्म Âjanma, freedom from repeated births. शब्दात् Śabdât, from the Śruti,

21. Freedom from repeated births [is] of him who knows [the mysteries of] births and deeds of the Lord : [this follows] from Śruti.—47.

SVAPNEŚVARA.

Janma is the assumption of physical body by the Lord for the purpose of composing the Vedas, of killing the Daityas and fulfilling the desires of the devotees, which cannot be performed without the aid of a body. Karma, deeds, is the work of composing the Vedas for diffusing knowledge, &c. The knowledge of these mysteries leads to the cessation of births. Thus Gîtâ says: "He who thus knoweth My divine birth and action in its essence, having abandoned the body, cometh not to birth again, but cometh unto Me, O Arjuna."—(IV. 9). And it is nowhere stated that the direct result of the above knowledge is freedom from death. But the said knowledge leads to the above result by generating primary devotion to the Lord, by purifying the mind of all its imperfections. Hence it follows from the very word, parâbhakti, that supreme Devotion also dawns from attachment to the avatâras or incarnations of the Lord.

तच्च दिव्यं स्वशक्तिमात्रोद्भवात् ॥ ४८ ॥

तत् Tat, that. च Cha, and. दिव्यं Divyaṃ, divine. स्वशक्तिमात्रोद्भवात् Svaśaktimâtrodhbavât, as it comes into being out of His own energy.

22. And that is divine, as it comes into being only out of His own energy.—48.

SVAPNEŚVARA.

What is meant by divinity implied in the words "Janma Karma cha me divyám" (the divine births and deeds of Mine)? The word divya (divine, derived from the word *div*, heaven), here does not refer to anything (*e.g.*, merit which leads to heaven) born of righteousness, because it has no connection with virtuous actions, effects of actions having no scope there. It does not mean, 'born in Heaven,' as it comes into being also in this world of ours. But it is not composed of those elements that constitute material bodies; it is made up of the energy of his own Mâyâ. Thus the Lord says to Nârada in the chapter Mokṣa Dharma of the Mahâbhârata : "I indeed created this Mâyâ, hence you are able to see Me."—(Sânti Parva, Ch. 341, Śl. 12909). Gîtâ also says: "Though unborn, the imperishable Self and also the Lord of all beings, brooding over nature which is Mine own, yet I am born through my own power."—(Gîtâ, IV. 6). It cannot be objected that what is not composed of matter can hardly

be called a living body; for, matter is only necessary for enjoyment of pleasure and pain. Neither can it be said that what is not subject of enjoyment cannot be called a living body, as such a theory would take away the element of a living body, *viz.*, its exertion. But exertion is only a kind of force. Neither can we say that all force is exertion: for force is in existence in a body that is dead but no exertion is perceptible therein. Exertion indeed is not action that is the direct outcome of efforts; otherwise exertion would be possible in the case of earthen jars, etc.; for, all effects result from the exertion of the supreme godhead. Thus is explained the nature of the body assumed by the Supreme Lord as well as the exertion of that body. That would not increase the established number of elements, as his body does not form an element in the composition of the universe, as earthen pots, &c., do not, and it is not included within any of the subtler causes such as the senses, etc.

मुख्यं तस्य हि कारुण्यम् ॥ ४६ ॥

मुख्यं Mukhyam, chief. तस्य Tasya, of him. हि Hi, indeed. कारुण्यम् Kâruṇyam, mercy.

23. His Mercy indeed is the chief cause [of His manifestation for work].—49.

SVAPNEŚVARA.

This is in answer to the question, why the Lord engages in the performance of actions, though He has no necessity for the same. In this world of ours, he who can remove the distress of the poor, without any selfish thought, is called merciful. This Mercy, however, cannot be absolutely pure there; for, suffering caused by sympathy is removed by it, or because it generates virtue. These are the inner springs of human compassion. Nor does it lead to exertions simply for the sake of removal of distress; for, then it would be applicable to the rich alone. But only the grace of the Lord that puts an end to the suffering of others without any limitation is primary, being absolutely pure. His showing Mercy to others who pray for some desired objects and work for him, is secondary. Hence the flow of His Mercy depends upon the destiny of the created and hence the desire for action on behalf of the creator.

प्राणित्वान्न विभूतिषु ॥ ५० ॥

प्राणित्वात् prâṇitvât, because of sentiency. न Na, not. विभूतिषु Bibhûtiṣu, to the manifestations of the powers of the Lord [in the created].

24. [Devotion] to the manifestations of the powers of the Lord [in the created] is not [supreme or primary Devotion], because of [their] sentiency.—50.

SVAPNEŚVARA.

This *Sutra* is in answer to the doubt that whereas in the Gîtâ it is said "Know Me to be the monarch among men," etc., therefore devotion to monarchs and other created beings, where His powers are manifested in part, must be devotion to Him and as such will lead to liberation. Supreme Devotion to God is only that which is not limited by any kind of upâdhi of the Jîvas, as its object. Hence whatever may be the strength of attachment to kings, etc., who are simply subject to limitations of *prâṇa*, etc., Liberation can never come from such atttachment

द्यूतराजसेवयोः प्रतिषेधाच्च ॥ ५१ ॥

द्यूतराजसेवयोः Dyûtarâjasevayoḥ, of attachment to the game of dice and to kings. प्रतिषेधात् Pratiṣedhât, from the prohibition. च Cha, and.

25. And from the prohibition of attachment to the game of dice and to kings.—51.

SVAPNEŚVARA.

We find in the Śâstras prohibition of attachment to gambling and to kings under certain circumstances but nowhere and under no circumstances is the attachment to the Lord prohibited.

वासुदेवेऽपीति चेन्नाकारमात्रत्वात् ॥ ५२ ॥

वासुदेवे Vâsudeve, to Vâsudeva. अपि Api, also. इति चेत् Iti chet, is it so? न Na, not. आकारमात्रत्वात् Âkâramâtratvât, because of [the assumption of] the mere form [of Vâsudeva]

26. Is it so in the case of Vâsudeva also? No, because of [the assumption of] the mere form [of Vâsudeva by the Lord].—52.

SVAPNEŚVARA.

We have also in the Gîtâ, "I am Vâsudeva amongst Vṛiṣṇis," in the description of the manifestations of His powers in creation. Hence is He to be not worshipped, like the king, &c.? No: because He was the supreme Brahman itself merely in the form of Kṛiṣṇa. Parâśara also says: 'Men, learning of the history of the family of Yadu, are saved from all sins. For in the said family was born the supreme Brahman in the form of man and known as Kṛiṣṇa."—(Viṣṇupurâṇa, IV. 4. 2). Had he been an ordinary human being, it would not have been so.

प्रत्यभिज्ञानाच्च ॥ ५३ ॥

प्रत्यभिज्ञानात् Pratyabhijñânât, because of the recognition. च Cha, and.

27. And because of the recognition of [Vâsudeva as Brahman].—53.

SVAPNEŚVARA.

In the Śruti we also have Vâsudeva recognized as supreme Brahman. "The son of Devakî is Viṣṇu; Madhusûdana is Brahman."—[Nârâyaṇa Upaniṣat, VI. 9]. That is, He is Nârâyaṇa, the Omnipresent, the one, the First cause, the causeless, the very supreme Brahman itself. Such recognition is proved from other writings also. Thus Mârkaṇḍeya says to Yudhiṣṭhira, by calling into memory what he had seen before, at the end of the cycle: "The Lord I saw before, with eyes beautiful like lotus, the same Lord, the greatest among men, Janârdana, is indeed your guide and friend."—(Mahâbhârata, Banaparva, Ch. 189, Śl. 13002). Again Janamejaya said, when he heard that the Lord cannot be realized even by austerities: "The Lord is invisible even by means of religious austerities; yet they saw the same Lord adorned with Śrîvatsa" (a mark on the breast of Viṣṇu)--(Mokṣa Dharma, Ch. 345, Śl. 13325-26). The word 'cha', and, implies that the supreme divinity of Kriṣṇa can be inferred also from the traditions that those who were devoted to Him, also attained the fruit of that devotion, (*i.e.*, were saved from worldly existence).

वृष्णिषु श्रैष्ठ्येन तत् ॥ ५४ ॥

वृष्णिषु Vṛiṣṇiṣu, amongst the Vṛiṣṇis. श्रैष्ठ्येन Śraiṣṭhyena, because of the superiority. तत् Tat, that.

28. That (is) because of His superiority amongst the Vṛiṣṇis.—54.

SVAPNEŚVARA.

Then why is He enumerated amongst the supernatural powers of the Lord: "I am the Viṣṇu amongst the Âdityas." &c.—(Gîtâ, X. 21.)?

This description of the supernatural power of the Lord is only for the purpose of showing that all greatness belongs to God. And the enumeration of Vâsudeva amongst the powers of the Lord thereby shows that he is the greatest amongst the Vṛiṣṇis.

एवं प्रसिद्धेषु च ॥ ५५ ॥

एवं Evaṃ, in the same way. प्रसिद्धेषु Prasiddheṣu, in the well-known manifestations, च Cha, and.

29. And thus in the well-known (incarnations).—55.

SVAPNEŚVARA.

Evam—In this way; as in the case of Vâsudeva, so devotion to the well-known incarnations of Varâha, Nṛisimha, Vâmana and Râma also leads to liberation.

Or it may mean : Evam, thus or as being the expression of Brahman, prasiddheṣu, in the well-known instances, *i.e.*, Śaṅkara and others, mention in the above chapter of the Gîtâ as "I am Śaṅkara amongst the Rudras." (Gîtâ, Ch. 10, 56. 23.) has been made.

Thus it means that Śaṅkara and others are superior to others of their class. As we have in *Kâśî Khaṇḍa* of Skanda Purâṇa: "Those who draw distinction between Viṣṇu and Rudra or Śrî and Gaurî, are fools and their erroneous teachings are against all Śâstras." (Skanda Purâṇa, Ch. 27, Śl. 181.) There are numerous sayings in Smṛiti declaring Śaṅkara to be the manifestation of Brahman.

Here ends the first part of the second chapter of the Bhâṣya of the One Hundred Aphorisms of Śâṇḍilya by Professor Svapneśvara.

SECOND PART.

भक्त्या भजनोपसंहाराद्गौण्या परायैतद्धेतुत्वात् ॥ ५६ ॥

भक्त्या Bhaktyâ, with devotion. **भजनोपसंहारात्** Bhajanopasaṃhârât, because of the summing up of worship. **गौण्या** Gauṇyâ, secondary. **पराय** Parâya, of the Supreme Devotion. **एतद्धेतुत्वात्** Etadhetutvât, this being the cause of.

1. By summing up worship with Bhakti or Devotion (which is) secondary, because of its being the cause of Supreme or Primary Devotion.—56.

SVAPNEŚVARA.

Jñâna or knowledge and Yoga were stated to be the direct or primary causes of Devotion. Now the author goes on describing the secondary or indirect causes of Devotion, which may be termed secondary Devotion. "Worship with unwavering mind, having known Me, the immutable, the source of all creation."—(Gîtâ IX, Śl. 13). Thus having referred to primary Devotion as established in Chapter VII, the Gîtâ says: "Always singing of Me, and caring for Me, and firm in determination, always saluting Me with devotion and ever attached to Me, they worship."—(Ch. IX. 14.) Then we have: "Those who worship Me with devotion, are in Me and I also am in them."—(Gîtâ, IX. 29). Thus the subject is concluded.

Here, Worship and Devotion having the same denotation, like offering sacrifice and sacrifice called Chitra in "One should offer sacrifice by the sacrifice called Chitra" (Tait. Saṃhitâ, IX. IV. 6), it should be understood that the result accrues by means of worship of which the name is Devotion. For in (the Gîtâ VII. 13.) Ekabhakti (worshipping the one), etc., we find that the word Bhakti, used to denote devotion to the Lord, is a specific name, and Bhakti and Bhajan mean one and the same thing. Neither is here supreme devotion described as a product; for devotion to God cannot be so described, as it is not the outcome of any action. Neither is it taught here (in Gîtâ IX. 29) for the first time that devotion to God leads to final beatitude; for we had in the 7th chapter already that "My devotees come to Me also"—(VII. 23). But with a view to describe the means for removing obstacles to primary devotion, *e.g.*, singing of the names of the Lord, &c., they are referred to by the word Bhakti (in Gîtâ IX. 14) as secondary devotion, inasmuch as the 3rd case-ending in Bhaktyâ signifies that these are merely means for the removal of the obstacles to devotion (primary) and what follows, *viz.*, "They are in Me and I am in them" (Gîtâ, IX. 29) is the statement of the good that follows from the proper observance of the above means. Otherwise there will be contradiction in the phrase "worship through devotion" and "by it they would rest in Me." As in the phrase "Life indeed is clarified butter" (Tait. Saṃhitâ, II. III. 2), the meaning is that by clarified butter life is helped on, so by the singing of His names devotion to God is helped on.

Hence the word Bhakti here clearly signifies secondary devotion. Or by the derivative meaning of the word Bhakti, Bhajyati Eviḥ (worships by these), the word Bhakti is applicable to singing, &c. (like the word *Udbhid* in Âśvalâyana, Śrauta sûtra, I. X. 8. Or from the root *Bhaj*, as in Gîtâ VII. 16, "Four kinds of men worship Me," the word Bhakti is derived, like Sṛiṣṭi from the root *Srij*. Or they are secondary, because they are noble; *Cf.* "Noble are all these."—(Gîtâ, VII. 18).

रागार्थप्रकीर्त्तिसाहचर्याच्चेतरेषाम् ॥ ५७ ॥

रागार्थप्रकीर्त्तिसाहचर्यात् Râga-artha-prakîrtti-sâhacharyât, because of the aid of singing of His names in the generation of attachment. च Cha, and. इतरेषाम् Itareṣâm, of the others.

2. And (secondary devotion is the effect) of others, because of the aid of the singing of the names of the Lord in the generation of attachment.—57.

SVAPNEŚVARA.

This is also what Śruti says :—

"Hṛiṣîkeśa ! in Thy magnificence, rightly the world rejoiceth by hymning Thee."—(Gîtâ XI. 36).

There also the hymns are stated to be the direct cause of attachment. *Cf.* "Always singing Me in hymns, strenuous and firm in determination."—(Gîtâ IX. 14), &c.

Hence that is the result of even those stated above.

Thus all these are means for the attainment of secondary devotion.

अन्तराले तु शेषाः स्युरुपास्यादौ च काण्डत्वात् ॥ ५८ ॥

अन्तराले Antarâle, in the middle. तु Tu, and. शेषाः Śeṣâḥ, the latter. उपास्यादौ Upâsya-âdau, that which has the worshipped at its commencement. च Cha, and. काण्डत्वात् Kâṇḍatvât, consisting of various parts.

3. The latter in the middle ; that which has the worshipped at its commencement, consisting of various parts. —58.

SVAPNEŚVARA.

"Worship with unwavering mind, having known Me the Immutable, the source of all things."—(Gîtâ IX. 16). "These indeed worship Me with devotion. I am in them and they are in Me."—(Gîtâ, IX. 29). Whatever has been stated between those two ślokas in the Gîtâ are accessories to Supreme or Primary Devotion.

Those ślokas are :—

"Always hymning Me, strenuous, firm in determination, saluting Me, they worship Me with devotion, and with austerities" (Gîtâ, IX. 14.) "Others also worship Me as the one, the manifold, present everywhere, sacrificing with the offerings of wisdom" (IX. 15). "And to those men who worship Me alone, thinking of no other than Me, for those ever attached I carry what they want and preserve what they have." —(IX. 21). "Worshippers of the Devas go to the Devas ; to the Pitris go their worshippers ; to the elementals go their worshippers. And My worshippers come unto Me."—(IX. 25) "Whatever a leaf, a flower, a fruit or water, is offered to Me with devotion, I do accept as offerings of singlehearted devotion of the striving self.—(IX. 26.) "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest in sacrifice, whatsoever thou givest, whatsoever austerities thou practisest, O Kaunteya, do thou that as an offering unto Me."—(IX. 23.) "Thus shalt thou be freed from the bonds of action, yielding fruits, good and evil"—(IX. 28).

The word *kîrtanam* means singing of the (glorious) names of the Lord. Here attempt for devotion, though it ordinarily follows, is mentioned as an accessory to devotion.

"With firm austerities" refers to the practice of fasting, &c., through devotion to Him. Salutation refers to the action of touching the forehead with hands, showing the humility of himself.

"Sacrifice with offering of wisdom" is of two kinds: Primary, *i.e.*, devoted to unity, and Secondary, *i.e.*, devoted to duality. "Thinking of Him and Him only" refers to Dhyâna or meditation and anusmṛiti or cherished recollection. Yâga means worship and offering flowers, leaves, &c., to the Lord and dedication of all works including those ordained and prohibited, to the Supreme Lord. And these are not the only elements helping on the rise of devotion. "Worship, thinking mind or manas is Brahman" (Chh. Upa. III. 18. 1.) "I am the Viṣṇu amongst the Âdityas," (Gîtâ X. 21.)—Though in these and other ślokas the word worship is used, it is simply a means of attaining devotion: Why? Because the whole chapter of the Brahma Kâṇḍa, relating to Brahma, is intended to establish Devotion and the means for the attainment thereof.

ताभ्यः पावित्र्यमुपक्रमात् ॥ ५९ ॥

ताभ्यः Tâbhyaḥ, from them. पावित्र्यं Pâvitryam, purity. उपक्रमात् Upakramât, from [the description] beginning with.

4. From them, Purity [comes]; From the [description] beginning with [Gîtâ IX, 2.]—59.

SVAPNEŚVARA.

Tâbhyaḥ, from them, *i.e.*, Accessories to Primary Devotion, which are known as secondary devotion, pâvitryam, purity, destruction of the sins arising out of the impurities of mind. This is the door to Devotion to God: why? Because of the description of the Gîtâ commencing with "This is the supreme purifier,"—(IX. 2.) Devotion is an attribute of mind and the soul of purity.

तासु प्रधानयोगात् फलाधिक्यमेके ॥ ६० ॥

तासु Tâsu, to them. प्रधानयोगात् Pradhâna-yogât, by the additional use of the principal member. फलाधिक्यं Phalâdhikyam, superiority in effect. एके Eke, some.

5. Some (say): By the additional use of the prinoipal member, superiority in effect [is signified.]—60.

SVAPNEŚVARA.

Some of the authorities hold that having established that singing of hymns, etc., are accessories to devotion, the restatement of them in conjunction with devotion in such phrases "He who offereth with devotion"—(Gîtâ, IX. 26.) "Saluting me with devotion."—(Gîtâ, IX. 14). etc., signifies superiority in effect of those who are actuated by devotion to perform those acts.

नाम्नेति जैमिनिः सम्भवात् ॥ ६१ ॥

नाम्ना Nâmnâ, by name. इति Iti, so. जैमिनिः Jaiminiḥ, Jaimini, a sage of that name. सम्भवात् Sambhavât, because of consistency.

6. Jaimini [says], by name, because of consistency.—61.

SVAPNEŚVARA.

Âchârya Jaimini says that the secondary nature is established in this way: as in the sûtra "worship Him with Śyena yâga"—(Âśvalâyana Śrauta sûtra IX. 7) etc., so in phrases "by hymning with devotion" "by gifts with devotion," etc., the word devotion is used simply as a name to denote the forms of worship mentioned; as otherwise, there would be tautology in these expressions. Thus to interpret the word as a name, and not to imply by it superiority of result, gives a distinct meaning to it, thereby avoiding tautology.

अत्राङ्गप्रयोगानां यथाकालसम्भवो गृहादिवत् ॥ ६२ ॥

अत्र Atra, here. अङ्गप्रयोगानां Aṅgaprayogânâm, as regards the performance or practice of these accessories. यथाकालसम्भवः Yathâ-kâla-sambhavaḥ, the proper time and appropriateness. गृहादिवत् Griha-âdivat, like (the materials in the construction of) a house, etc.

7. Here as regards the performance or practice of these accessories, the proper time and appropriateness are as that of the materials in the construction of a house, &c.—62.

SVAPNEŚVARA.

Now, the three questions that naturally arise are:—Are these accessories, the singing of the hymns, salutation, etc., to be performed simultaneously, or is the performance of one of them alone enough, or are they to be performed one after another?

In the first case, on the failure to perform any one of them, the performance of the rest will be useless. In the second, *i.e.*, the performance of any one of them, the sense of all the accessories would be one and the same. The third is not borne out by any authority or Śâstras. On

account of the importance of one, non-performance of the others will follow, therefore there will be a fallacious causality amongst them. This is the *primâ facie* objection in these three view-points.

The real solution is that it has been established that all these are means to the end. There is no proof of their simultaneous adoption. Simultaneous use is to be made only where there is such a mandate of the Śâstras, such as in the case of the use of light, flower, scents, etc., during the worship of God. As regards the others, they are to be adopted in proper time and under appropriate circumstances. In the construction of a house the materials are collected and used, some simultaneously, some at one time and some at another, gradually as they become necessary, and in these proper time and circumstances they are collected and used. By such gradual and simultaneous collection they do not become useless. Hence all these accessories displaying their respective powers in the destruction of the various kinds of sins that they are each capable of dispelling, Primary Devotion dawns on the devotee. As the Gîtâ says: "After many births, the wise man takes Me as his refuge."—(Gîtâ VII. 19).

ईश्वरतुष्टेरेकोऽपि बली ॥ ६३ ॥

ईश्वरतुष्टेः Îśvara-tusṭeḥ, of pleasing God. एकः Ekaḥ, one (of the accessories) अपि Api, even, one. बली Balî. powerful.

8. Even one [of these accessories, if] powerful, [is capable] of pleasing God—63.

SVAPNEŚVARA.

Any one of these elements, which becomes powerful by constant and steadfast performance, can alone readily prepare the way for Primary Devotion, by pleasing God; as in the case of the ordinary master, who does not become pleased with half-hearted acts of a servant, but becomes pleased with even a single faithful act of rubbing the feet. Steadfast service by one of the accessoris, Hymns, etc., leads to Devotion to God, by Divine grace. *Cf.* (Gîtâ VIII. 58) "With thy heart fixed on Me, thou shalt overcome all difficulties through My grace." Some of these are powerful, if applied in due time. As in Brahma Purâṇa "In the cycle known as the Satya Yuga, by means of meditation, in the Tretâ Yuga, by sacrificial offering, in the Dvâpara, by worship, whatever is attained, is attained, in the Kali Yuga, by singing the hymns of Keśava" (Ch. 97 Śl. 166). And there is no violation of the above principle, as hymns, etc., are the causes of Bhakti that is born of each of these being in the ascendant.

Is the purity of all the means such as singing of hymns, etc., the entrance to Devotion, or is it something else in the case of some? The author says:

अबन्धोऽर्पणस्य मुखम् ॥ ६४ ॥

अबन्धः Abandhaḥ, want of bondage. अर्पणस्य Arpaṇasya, due to the dedication [of the fruits of action to the Lord.] मुखम् Mukham, entrance [to Devotion.]

9. Want of bondage, due to the dedication of all fruits of action to the Lord, is the Entrance to Devotion.—64.

SVAPNEŚVARA.

The entrance to Devotion to God is the want of bondage, characterised by the neutralisation of the fruits of action, good and evil, by the dedication of these to the Lord. The Gîtâ says: "Thus shalt thou be liberated from the bondage of actions yielding good and evil fruits"—(IX. 28.) In the Purâṇas also the dedication Mantra says: "Whatever good and evil I do, whether actuated by desire or otherwise, are all dedicated to Thee: I perform them, obedient to Thy will."

This theory does not imply indiscriminate actions: for sinful actions have no place in the person who truly acts according to the above ideal, by force of its very nature. Smṛiti says: "Performance of sinful action is not possible if one follows paths indicated by the Vedas." Hence purity refers to actions other than these. Here by the word "Good deeds" works known as Nitya or Naimittika according to the various Âśramas are meant. By the thorough performance of those duties of different Âśramas, higher heavenly worlds such as Brahma Loka, &c., are attained; but that would not immediately lead to emancipation which is directly attained by offering all deeds and fruits thereof to Brahman. Thus also follows the want of effects of those actions also which are performed at first through desire and ignorance but are subsequently dedicated to the Lord.

ध्याननियमस्तु दृष्टसौकर्यात् ॥ ६५ ॥

ध्यान Dhyâna, process of meditation. नियमः Niyamaḥ, concentration of mind. दृष्टसौकर्यात् Drṛiṣṭasaukaryât, for attainment with ease.

10. Concentration of mind [on the object of meditation] in the process of meditation [is] for the attainment [of its fruits] with ease.—65.

SVAPNEŚVARA.

Now the author proceeds to determine what is the best amongst the various means known as secondary Devotion. Herein, the Śrutî and Smṛitî state the contemplation of the true forms of the Lord as the best. "Now that which is inside the sun, the Being of gold, with beards of gold, with hairs of gold," &c. (Ch. Upa., 1. 6. 6). Again in the Nârada Pancharâtra : "Meditate always on that Nârâyaṇa as residing in the heart of the solar disc, seated on the seat of Lotus, with bracelets and earrings in the shape of *Makar*, the sea-fish, with a crown and a necklace; having the body of gold and holding a conch-shell and the weapon known as *chakra*."—(XI. 71). Now the question arises "Is the rule of contemplation applicable to such only or to the full incarnation of the Lord also ?" The answer is that the rule is to be followed as the Śrutî enjoins. There the rules for the contemplation of the Lord in his true form are laid down. The act of contemplation must be guided by systematic practice, as experience shows. Otherwise, there will be wanderings of the mind from one object to another. Hence for its attainment without difficulty, rules of procedure are laid down. If meditation is directed to objects heretofore unknown, the wavering of mind will be the probable result. Hence practices must conform to the rules laid down by the Śrutî. Thus the females of cowherds of Vṛindâvana and Śiśupâla, without systematic practice of meditation, had the greatest difficulty in attaining the results of contemplation.

तद्यजिः पूजायामितरेषां नैवम् ॥ ६६ ॥

तद्‌यजि: Tadyajiḥ the root *Yaj*, to sacrifice. **पूजायाम्** Pujâyâm, to (His) worship. **इतरेषां** Itareṣâm, to others. **नैवम** Naivam, not so.

11. The root *Yaj* (to sacrifice) is applied to (His) worship, not so to others.—66.

SVAPNEŚVARA.

We have in the Gîtâ, IX. 25, **यान्ति मद्‌याजिनोऽपि माम्** What does the root *yaj* refer to here ? Does it mean sacrifice such as the well-known Jyotiṣṭoma, etc., or does it refer to simple worship without any reference to sacrifice of life, etc. ? This "Yaja" is indeed here used to mean simple worship only. How do you know it to be so ? By "worship Viṣṇu," etc., forms of worship, known as *Nitya* or regular and compulsory and *kâmya* optional and with an end in view, are ordained for elevation. It has been so prescribed only as an accessory to Primary Devotion. Hence it is enjoined for Devotion. Other sacrifices are not, however, meant for such purposes in the Śrutî, for the statements that they are directly meant for

God and for Bhakti would be contradictory to each other. But we have the both united in such sayings of the Śruti as "To Viṣṇu Urukrama" (a name of Viṣṇu in Varâha incarnation) in the sacrifice for progeny. It is true. But sacrifice which has an end in view, is exhausted with its effect, such as the birth of a child. Hence it cannot go further in the generation of Bhakti or Devotion. Hence is the contradiction. But in sacrifices known as Nitya, which is not directed to such an end and which has no end in view, there cannot be any such objection in the origination of Devotion. Besides, they are to be performed always and not occasionally as necessity demands.

Hence sacrifices, other than those involving loss of life, are condemned in the Mokṣa Dharma, *e. g.*, "The righteous Manu enjoined Ahiṃsâ or abstaining from killing or causing pain to others, in all works. Those men who worship with an end in view, sacrifice beasts on the external altar. But those who know Viṣṇu, worship righteously, with *Pâyasa* or oblation of milk, rice and sugar, pleasing to the Lord. That also is known in the Smṛitî as a sacrificial offering."—(Mahâbhârata, Śânti Parva, Ch. 266, Śl., 6470).

पादोदकं तु पाद्यमव्याप्तेः ॥ ६७ ॥

पाद Pâda, foot. उदकं Udakaṃ, water. तु Tu, but. पाद्यं Pâdyam, water for washing the feet. अव्याप्तेः Avyâpteḥ, on account of non-inclusion ?

12. Because of the fault of exclusion, [if otherwise], Pâdodakam, *i.e.*, foot-water, signifies water for washing the feet.—67.

SVAPNEŚVARA.

Now, the following Sûtras deal with the object of worship. We have in the Smṛitî "The water of the sacred places such as the Prayâga, the Gaṅgâ, the Puṣkara, the Naimiṣa, the Kurukṣetra, and the Yamunâ, take time in removing the sins, but Pâdodaka or the water washing the feet of the Lord, immediately and completely wipes them off."—(Nṛisiṃha Purâṇa, Ch. 59., Śl. 46).

Here does Pâdodaka mean the water that has been used in washing the feet or water into which the feet are immersed ? The author says it signifies neither. But it means water intended for the washing of the feet; why ? because, otherwise, it would exclude several other kinds There is indeed no possibility of directly washing the feet of the Lord; even not through His incarnation, as it is not probable that the sacrificer would be near Him. It may be said that water wherein the feet of an image have been

washed is Pâdodaka. But that would apply when the spirit of the Lord is invoked in the image consecrated or otherwise. But it would exclude Śâlagrâma Śîlâ, the mystic image of Viṣṇu, which has no feet. Hence Pâdodaka must signify also the waters intended for washing the feet of the Lord, because such meaning would embrace all and would not exclude others, and because its application only in the case of images would be very remote and far-fetched imagining.

स्वयमर्पितं ग्राह्यमविशेषात् ॥ ६८ ॥

स्वयमर्पितं Svayam-arpitam, self-offered. ग्राह्यं Grâhyam, should be taken. अविशेषात् Aviśeṣât, without distinction.

13. Self-offered (objects) should be taken without distinction—68.

SVAPNEŚVARA.

It follows from "To Viṣṇu, &c.," that whatever is offered to Lord Viṣṇu in worship, whether it is eatables or flowers, &c., belongs to Him alone. In this Sûtra the author says that those offerings to the Lord can be taken by the offerer himself, that it would be to his benefit if he eats or wears them. It establishes that there is merit in accepting them by the sacrificer himself for his own use. But duplicity in religious practices must be avoided ; as the Śruti says "Offerings consisting of ghee, &c., should be made to fire, &c. The sacrificers themselves should partake of them, and should present them to the devotees of the Lord."—[Âpastamva Śrauta Sûtra, III. 1-2]. This conclusion also follows from this Sûtra. Otherwise it might follow that as the object which has been offered to the Lord, becomes His, it should not be again accepted by the offerer himself. Does it not follow from the injunctions also? No: because there is in them no mention of excluding oneself. "Make a gift to a Brâhmaṇa, &c."—will such a precept be obeyed, if the donor who is a Brâhmaṇa, takes the gift offered by himself? No. The essential elements in a gift are (1) the cessation of ownership of the donor and (2) creation of ownership in others. Here no interest of the donor is determined. The same objection is not applicable in the case of transferring offerings to the Deity to the worshipper ; for the right to accept again the offering such as ghee, &c., made to the Deity by himself accrues to him by the admission of the Lord and an admission also, like sale, creates right over property.

Thus though none but the Lord has any right over the offerings, want of demerit must not be supposed to accrue by taking the same himself without offering it to the Lord. All this is applicable to the case of

Pâdya or articles offered to the Lord, by the self, so far as their use by the offerer himself is concerned. We have in the Gîtâ : "Tair dattâna-pradâyaibhyo Yo Bhuṅkte Stena eva Saḥ." (Taiḥ, By them. Dattân, given. Apradâya, not offering. Ebhyaḥ, to them. Yaḥ, who. Bhuṅkte, enjoys. Saḥ, he. Stenaḥ, thief. Eva, verily). Verily he is a thief who enjoys [properties] given by them not offering the same to them. Here we have the same person as agent in both acts, *viz.*, offering and enjoying, and so the same object right over which terminates. The particle nañ in company with the particle ktvâ has the same object in common. Hence there is no reason that Tairdattân, given by them, should refer to other objects. Hence the sense is that without any hesitation one should enjoy objects offered to the God.

निमित्तगुणाव्यपेक्षणादपराधेषु व्यवस्था ॥ ६९ ॥

निमित्त Nimitta, means. गुण Guṇa, action. अव्यपेक्षणात् Avyapekṣaṇât, due to carelessness. अपराधेषु Aparâdheṣu, sins. व्यवस्था Vyavasthâ, the rules of expiation.

14. Rules of expiation [are laid down] for offences or sins due to carelessness [in the use] of means [of worship] as well as of the action [itself].—69.

SVAPNEŚVARA.

"Faults in the worship of the Lord are stated to be thirty-two in number" [Varâha Purâṇa, Ch. 25, Śl. 36]. Thus the thirty-two faults and the means of expiation are fully described in Varâha Purâṇa. The question arises : "Is the avoidance of all these offences a necessary factor in worship or is the avoidance of some only a necessary factor, and the observance of the rest due to one's conduct?"

So says the Varâha Purâṇa : "The man who worships with flower unfit for use, I shall describe his fall ; O Earth, listen to me." (Ch. 124, Śl. 65). Thus by the rejection and the prohibition of flowers unfit for the divine use, they are not the means and materials of worship. But if such flowers are offered by mistake amongst other offerings made in the course of worship, expiation is necessary ; for the above sin originates from the defect in the materials or means of worship. Where, however, there is breach of the order of worship expressed in "whoever offers Me frankincense before offering Me scents and garlands" (Varâha Purâṇa, Ch. 25, Śl. 36), atonement becomes a necessary factor in order to counteract the effects of demerit arising out of non-compliance with the rules of worship, specially as there is the breach in the order of use of articles of worship. All these faults are given birth to in the very act of worship.

Beyond the scope of worship there are other faults due to the action of the worshipper; such as "whoever approaches Me without using tooth-brush, &c.," (*Ibid*, Ch. 125, Śl. 1). In these cases, exertion of the worshipper is referred to. Hence are the rules of expiation. The rules of worship are to be obeyed.

Thus it is established that in worship devotion is to be an indispensable factor. "Leaves, flowers, fruits, water, &c.," (Gîtâ, IX, 26), offered to the Lord only, are enjoined to be elements of Devotion.

पत्रादेर्दानमन्यथा हि वैशिष्ट्यम् ॥ ७० ॥

पत्रादेः Patra-âdeḥ, of leaves, etc. दानम् Dânam, the offering. अन्यथा Anyathâ, otherwise. हि Hi, indeed. वैशिष्ट्यम् Vaiśiṣṭyam, limited sense.

15. [Offerings] "of leaves, &c.," refer to offerings [in general], otherwise, indeed, limited sense [would follow] —70.

SVAPNEŚVARA.

"Whatsoever is most agreeable in this world, whatsoever is dearest at home, should be presented to Viṣṇu, the God of gods, in order to please Him." &c. From these we get that all gifts are enjoined as an element leading to Devotion. Otherwise the offerings of the four kinds, leaves, flowers, fruits, water, only would be referred to in the said Śloka of Gitâ. There would have been a different assertion in the case of offerings of each of them, if only these and nothing else were meant. Thus as in the Taittiriya Saṃhitâ, Upavyayati, "wears the sacred thread," signifies that for the half-monthly sacrifice permanent wearing of sacred thread is an indispensable element, so by the repetition of the word gift which is inferred from the words "Leaves, &c.," it is reasonable to hold that gift is an accessory to Devotion.

सुकृतजत्वात् परहेतुभावाच्च क्रियासु श्रेयस्यः ॥ ७१ ॥

सुकृतजत्वात् Sukritajatvât, from the fact that they are born of good deeds. परहेतुभावात् Para-hetu-bhâvât, from their being the cause of Primary Devotion. च Cha, and. क्रियासु Kriyâsu, over other deeds. श्रेयस्यः Śreyasyaḥ, superiors.

16. [These secondary devotional acts have] superiority over other deeds, from the fact that they are born of good deeds and from their being the cause of Primary Devotion. —71.

SVAPNEŚVARA.

"Many, sanctified by the fire of knowledge, attained My Bhâva or Devotion. By whatsoever path men approach Me, so do I satisfy them"—

(Gîtâ, Ch. IV. 10-11). Here the word Bhâva is used to denote Devotion. Again, "Do not fishes live in the water of the Ganges and the birds live in the temple? Bereft of Devotion they reap no fruits from sacred places and principal temples." Again, "Four kinds of men of good deeds worship Me, O Arjuna."--(Gîtâ, VII. 16).

Here the secondary devotional acts, originating from past good deeds, are superior to other acts ordinarily performed.

By this it is said that discussion should always be directed to the determination of the true nature of Devotion and not to that of Karma.

But there cannot be the distinction of primary and secondary devotion in the case of men of Devotion. Otherwise why there should be mention of the four kinds, as if they are equal, in the following: "Four kinds of men of good deeds worship Me, O Arjuna,—the distressed, the seeker after knowledge, the seeker after self-interests and the wise, O, the Lord of the Bharatas"—(Gîtâ, VII. 16). Hence the following sutra :—

गौणं त्रैविध्यमितरेण स्तुत्यर्थत्वात् साहचर्यम् ॥ ७२ ॥

गौणं Gauṇaṃ, the secondary. **त्रैविध्यम** Traividhyam, the three kinds. **इतरेण** Itareṇa, with the others. **स्तुत्यर्थत्वात्** Stutyarthatvât, for eulogy. **साहचर्यम** Sâhacharyam, mention along with.

17. The (first) three kinds are secondary; their mention along with the other is for eulogy.—72.

SVAPNEŚVARA.

The first three kinds of worshippers mentioned in the above śloka (Gîtâ, VII. 16) are secondary or inferior to the fourth, *i.e.*, the wise. They are mentioned along with them for eulogy, just as a king's counsellors are mentioned along with him. And thus the devotion of the distressed, shown in the act of singing the hymns, &c., takes away the sins and delivers them from worldly distress. The devotion of the seekers after knowledge, by the performance of sacrifices, leads to knowledge. "The Brâhmaṇas attempt to know that Lord by sacrifices, gifts, religious austerities, &c., according to the injunctions of the Veda."—'(Vṛihadâraṇyaka, p. 891). "Worshipping Him with his own acts, man attains perfection."—(Gîtâ, XVIII. 46.)

"He who never swerves from the duties of his own caste, he whose mind remains unmoved towards friends and foes alike, he who does not steal or kill anything, do thou know him whose mind soars above the turmoils of this world, to be the devotee of Viṣṇu."—(Viṣṇu Purâṇa, III, Ch. 7, Śl. 16). Thus the devotion of the seeker after knowledge is manifested

in the performance of duties enjoined by the Vedas in their respective castes and Âśramas for the acquisition of knowledge. The devotion of the seeker after self-interest is of two kinds:—The first is directed to the acquisition of Primary Devotion to God as stated before. The second is to worldly advancement, such as the acquisition of a kingdom and of heavenly regions by the singing of hymns, etc. "By the worship of Viṣṇu, the worshipper attains all that he longs for, including the highest state which the dwellers of the heaven pray for as well as the stage of Nirvâṇa, the final emancipation from all bondage."—(Viṣṇu Puràṇa, III Ch. 7, Śl. 6). There the final emancipation takes place by means of Primary Devotion. Hence the necessity of Primary Devotion. This is at one with what the Gîtâ says: "Those who worship Me with devotion, are in Me and I am in them."—(IX. 19). We have also in the Bhâgavata: "Listening to, singing of, remembering, the name of Viṣṇu, service at the feet of the Lord, adoration, salutation, servitude, friendliness, self-dedication. Thus the devotion of man directed towards Viṣṇu, is of nine kinds."—(VII, 5, 22-23). There may also be proper combination of these. Thus there is no fault in even the irregular combination of all these attributes.

How is the superiority of "the distressed" &c., possible, if "the singing of hymns, &c.," are accessories to Devotion? Thus the author says:

वहिरन्तरस्थमुभयमवेष्टिसववत् ॥ ७३ ॥

वहिरन्तरस्थ Bahir-antarastham, lying within and without. **उभयं** Ubhayam, both. **अवेष्टिसववत्** Aveṣṭi-savavat, like *Aveṣṭi* and *Sava*.

18. Lying both within and without, like Aveṣṭi and Sava.—73.

SVAPNEŚVARA.

From "remembering," "singing of hymns," &c., which are accessories to Primary Devotion, results are said to follow different from what is included in Primary Devotion. Hence, even lying outside Primary Devotion, they have their own merit, as Aveṣṭi, though included within Râjasûya sacrifice, produces different effects, if performed independently of Râjasûya. Hence its excellence. Or, Vṛihaspatisava, the principal element in Vâjapeya sacrifice, is performed both in Vâjapeya and also without it. Similarly, singing of hymns, &c., while they do not form part of the act of Devotion, have their own merits, and while acts of Devotion are performed without them, they have distinct results.

While performing sacrifice, if through mistake, there be defects in materials of worship, the sacrifice becomes complete immediately through the remembrance of Viṣṇu.

All works, though they may be taken as instrumental causes forming accessories to other works, yet by themselves have other functions if independently performed; while, by their primary causality, they may produce effects such as the enjoyments of the Heaven, &c., and hence their superiority and it is not inconsistent.

स्मृतिकीर्त्त्योः कथादेश्चार्त्तौ प्रायश्चित्तभावात् ॥ ७४ ॥

स्मृतिकीर्त्त्योः Smriti-kîrtyoḥ, of remembering and singing of hymns. कथादेः Kathâ-âdeḥ, of narration of His attributes, etc. च Cha, and. आर्त्तौ Ârttau, to the distressed. प्रायश्चित्तभावात् Prâyaśchitta-bhâvât, as penances.

19. [Rules] of remembering, singing of hymns, and naration of His attributes, &c., [are laid down], as Penances, for the "Distressed."—74.

SVAPNE'SVARA.

Remembering, hymning, narration of His story, adoration and others find their place in the Devotion of the Distressed, as it is said that these are the means of expiation of each of those sins which afflict men with the fear of hell, on account of the commission of each of those respective sins. *Cf.* "Manu and others have undergone penances, O Maitreya, severe or otherwise, according to the gravity of sins committed. Of the various kinds of penances, in the form of action or austerity, the constant remembrance of Kriṣṇa is the best."—(Viṣṇu Purâna, II, Ch. 6, Śl. 134-35). So, "The singing of His name is the best means for dissolution of various sins, as fire is the best dissolver of metals, O Maitreya."—(Viṣṇu Purâna, VI, Ch. 7 Śl. 9). So, "the performance of the duties of all Âśramas, the bathing in the water of all sacred places, is not so fruitful, O Sauti, as the narration of the names of Lord Nârâyaṇa." "Our bodies have been purified by hearing this narration from the beginning—the narration that has for its subject matter the supernatural works of Nârâyaṇa, the narration that is pure and destroys all sins."—(Mahâbhârata, Sânti Parva, Mokṣa Dharma, Ch. 345, Śl. 13305-6).

Hence it is but reasonable that the above factors should be included within, *ârtta-bhakti* or the Devotion of the "distressed."

भूयसामननुष्ठितिरितिचेदाप्रयाणमुपसंहारान्महत्स्वपि ॥७५॥

भूयसाम् Bhûyasâm, of severe Austerities). अननुष्ठितिः Ananusṭhiti, non-performance. इतिचेत् Iti chet, if it is objected. आप्रयाणम् Âprayâṇam, till death. उपसंहारात् Upasaṃhârât, on account of the constant performance of these. महत्सु Mahatsu, in the case of heinous sins. अपि Api, also.

20. If it is objected [that there would be] the non-performance of severe austerities, even in the case of heinous offences ; [we reply : Not so], on account of its constant performance till death.—75.

SVAPNESVARA.

Very well ; all the above-quoted verses should be logically applicable in cases of light offences only. Otherwise it would supplant severe penances which are ordained for heinous sins, and hence it would go against those rules of higher penances. This objection is not maintainable. For it must be remembered that this mode of expiation is to be constantly continued till the dissolution of the body and hence it is of great severity. As says the Viṣṇu Purâṇa :—" Hence, O sage, man, by constantly thinking of Lord Viṣṇu, day and night, never goes to hell, as man thus becomes pure and all his sins are swept away—(Viṣṇu-Purâna, II Ch. O., Śl. 34). This shows continuous performance. The words Upakrama and Upasaṃhâra mean one and the same thing. The element of time, signified by the word Upakrama, is not to be found in the Śruti. Therefore, the difference of meaning of the words does not follow. And on account of the equality of physical pains involved in penances, the non-performance of others is not logically inconsistent. " In the morning and in the evening, at noon and at night, He is to be thought of."—(Viṣṇu Purâṇa II, Ch. 6, 35). This is also to be read along with the above. It is not to be contended that the above, referring to austerities, is applicable only in the case of repentance for sins. The Viṣṇu Purâṇa says :—" When man begins to repent for the sins committed, the one and the highest atonement is his constant remembrance of the Lord "—(II Ch. Śl. 6, 34). Thus repentance has been stated to be the element of all kinds of atonements and the words " the one " signify " independent of other methods of atonement." Otherwise these words would be inconsistent and have very limited sense. Hence on being included within the word *yat* (*yasya*) and on the proper construction of these sentences, the above Ślokas are not used for eulogy. Thus we have elsewhere :—" The emissaries, and the weapons such as the rod and the fetters of Yama, God of Death, Yama himself, and all the torments of hell have no power over him whose mind has the Lord for its constant support. Whereever thou beest, sing the names of the Lord at all times. Nothing is impure to Him, for He Himself is the purifier of all."—(Viṣṇu Purâṇa III, Ch. 8, Śl. 34-35). By these, ceaseless remembrance is stated.

लघ्वपि भक्ताधिकारे महत्क्षेपकमपरसर्वहानात् ॥ ७६ ॥

लघु, Laghu, slight. अपि Api, even. भक्ताधिकारे bhakta-adhikâre, in the path of the devotee. महत् क्षेपकम् mahat-kṣepakam, destructive of great sins. अपरसर्वहानात् apara-sarva-hânât, because of its doing away with all other sins.

21. In the path of the Devotee, an act of Devotion, ever so slight, is distructive of great (sins), because of its doing away with all the others.—76.

SVAPNEŚVARA.

Acts of devotion such as remembrance, singing of hymns, &c., if performed even for a little time, destroys great sins. In the domain of Love, all other penances are done away with, as they are enjoined to be given up. Thus says the Gîtâ :—" Abandoning all Dharmas come to Me alone for shelter. Grieve not : I will save thee from all sins."—(XV, III, 66). This Śloka cannot mean " abandoning all rites that are performed with some definite object to be attained in future," for in abandoning such rites there may be want of sins, and what would there remain for the Lord to save from ? It cannot be said that the Lord will destroy the sins of past births, for the renunciation of *kâmya karma* depends upon the result of action of past births and if there are sins of past births, *kâmya karma* must be performed. Neither does it mean renunciation of *nitya* and *naimittika* karma. If there is any rule for their renunciation, then there is no sin from them. What sins are to be removed ? It cannot be said that there is no sin in them. In those very passages they are said to be avoided because they produce sins. Now by the words " abandoning all Dharmas " *Sannyâsis* are referred to. Therefore this śloka refers to those who are fit for *Sannyâsa*. For them are ordained severe penances for severe offences such as the violation of the vow of continence, &c. These penances would be optional. Hence there would be no performance of those great penances. And this fault could not be avoided by the constancy of performance. " Though exceedingly sinful he who contemplates the Immutable, even for a moment, becomes again an ascetic of great purity." Thus these acts, little though they be, are capable of dispelling henious sins. Moreover, it is beyond the scope of intelligence as it lies far away from *Sannyâsa* Aśrama. When we say : " Rely upon Me, I shall remove all your troubles," we imply the incapability of other means of removing them ; so by the above passage it is implied that other acts that are enjoined for the removal of sins, should not be resorted to. Besides this

Śloka does not refer to Sannyâsa by the force of the subject matter of the context, though it is found in the same chapter, that deals with some incidents of Sannyâsa. Besides in this very chapter we have: "The renunciation of *Kâmya Karma*, the sages know as Sannyâsa."—(Gîtâ, xviii. 2), &c. By these Ślokas the renunciation *of Kamya Karma* is stated and not Sannyâsa Âśrama. The remembrance of the name of the Lord, even for once, is meant for those "Distressed" only, who are anxious for their liberation through the sole means of singing the names, &c., of the Lord by the determined renunciation of other acts of atonement. Moreover, the acts that polute, have no power over them, as their field of action is different. The more difficult penances are not to be avoided simply because they involve great physical pains *Cf.* Gitâ:—"He who, from fear of physical pain, avoids action, because it is painful, thus performing a *Râjasika* relinquishment, does not obtain the benefit of renunciation" (xviii. 8.) By this it is quite clear that renunciation of that sort should be shunned. "The most heinous sins of men that lead to the torment of Hell, disappear immediately if they remember the Lord even for a moment, &c.—(Viṣṇu Purâṇa VI, Ch. 8, Śl. 10.) Its scope is stated in the following: "Even if the very wicked worship Me with undivided devotion, he must be regarded as righteous, because he hath rightly resolved. Speedily does he become righteous and goes to eternal peace; O son of Kunti, do thou know for certain that he who is devoted to Me, never perishes."—(Gîtâ, ix. 30-31.) "The men in the hell cry loudly 'O Kriṣṇa, O Kriṣṇa, O Narasiṃha, &c.' Thus Lord Viṣṇu is invoked with great devotion by the sinner. All these hellish torments of those great souls are put an end to."—(Nṛisiṃha Purâṇa viii. 28-29), &c. By these the domain of Love is clearly demarcated. Here it is clear that the pronunciation alone of the name is also hymning. This rule is not applicable to the words with the first case-ending.

तत्स्थानत्वादनन्यधर्म्मः खले वालीवत् ॥ ७७ ॥

तत्स्थानत्वात् Tatsthânatvât, because it occupies its place. **अनन्यधर्म्मः** Ananyadharmaḥ, it serves the self-same purpose. **खले** Khale, in a threshing floor. **वालीवत्** Vâlîvat, like the post.

22. Because it occupies its place, it serves the self-same purpose, like the post in a threshing floor.—77.

SVAPNEŚVARA.

"For him there is only one atonement, that is; the remembrance of Hari."—(Viṣṇu Purâṇa II, Ch. 6, Śl. 34.)

By this is not meant that there are other works of atonement and the singing of the names of the Lord is like them ; for, as it is mentioned in the place of atonement, the same is enjoined as atonement. As we have in Âśvalâyana Śrauta Sûtra : "The post of a floor becomes a sacrificial post" (Ch. IX. part 8.) Here the post of a threshing floor is enjoined to be used as a sacrificial post for tying beasts. Here the other directions for a sacrificial post, *viz.*, that it should be made octagonal, &c., are not applicable ; so the direction, regarding atonement, such as shaving the hairs of the body, cutting the nails, &c., are not applicable here. It should not be stated that because the singing of the names of the Lord causes all sins to disappear, it should be the only atonement or Prâyaśchitta ; for Prâyaś is meditation with self-effacement and chitta signifies firmness. Hence Prâyaśchitta is that which is accompanied with meditation and self-effacement and with firmness. Hence the word Prâyaśchitta is primarily applicable only to firm meditation with self-effacement, and only secondarily to others.

आनिन्द्ययोन्यधिक्रियते पारम्पर्यात् सामान्यवत् ॥ ७८ ॥

आनिन्द्ययोनि Ânindyayoni, to the lowest born. अधिक्रियते Adhikriyate, has the right. पारम्पर्यात् Pâramparyât, (As it is laid down by authorities) one after another. सामान्यवत्, Sâmânyavat, like common objects.

23. Man, even up to the lowest born, has [equal] right [to follow the path of devotion], as it is taught by authorities, one after another, like all other objects in common [with higher classes].—78.

SVAPNEŚVARA.

All persons, from the highest Brâhmaṇa up to the lowest Chaṇḍâla, have equally the right to follow the path of devotion, if they are anxious to avoid for ever the toils and turmoils of births and deaths. If it is said "why is it so, as none outside the three higher castes has the right to study the Vedas"? we reply, because it is taught by successive authorities. "The duties taught by Śâstrik injunctions are Dharma."—(Pûrva Mîmâṃsa, 1-2-2.) Also in Uttara Mîmâṃsâ : "Because Śâstra is its source" —(I. 1. 3.) From these it follows that Dharma is not of worldly origin. Thus if we thoroughly grasp the meaning of the Śruti, there remains no doubt about the equality of the rights of the highest and the lowest classes. And the true sense is that the females and the Śûdras, by the study of History and Purâṇas, and the Chaṇḍâlas and others, being taught by their religious teachers in succession in accordance with the teachings

of Smriti,—the knowledge they thus acquire has nothing but Śruti for its source. Thus they have the knowledge that abstaining from injuring living beings in any way is Dharma. This knowledge is common with that of the highest classes, &c., otherwise the said element of Dharma would not be generally applicable and hence would be faulty.

अतो ह्यविपक्वभावानामपि तल्लोके ॥ ७९ ॥

अतः Ataḥ, therefore. हि Hi, indeed. अविपक्वभावानाम् Avipakvabhâvânâm, of those whose devotion has not reached perfection. अपि Api, also. तल्लोके Talloke, in the Lord's abode.

24. Therefore, indeed, by those whose devotion has not reached perfection, [acts for its full development will have to be performed] in the Lord's abode also—79.

SVAPNEŚVARA.

Since every body is entitled to follow the path of Love, those whose devotion has not fully ripened in this world of ours, will have to perform actions for its full development in the Śveta Dvîpa, the abode of the Lord Himself. Thus says the Smriti: "On the north of the Ocean of Milk there is the world known as Śveta Dvîpa of great radiance. There the men are devoted to Nârâyaṇa and have the lustre of the moon. They having reached the state of perpetual devotedness, are the devotees of Purușottama"—(Mahâbhârata Śânti Parva, Mokṣa Dharma, Ch. 336, Śl. 12798-99). Beginning with these, the Smriti speaks of the continuance of the acts furthering Devotion to God or Primary Devotion, of those men of Śveta Dvîpa. "Then those men (in the Śveta Dvîpa), in a body, quickly advanced crying aloud "I salute Thee" with great delight. Then I heard the great noise made by them while thus rejoicing"—(Mahâbhârata, Śânti Parva, Mokṣa Dharma, Ch. 338, Śl. 12791-92). &c.

Thus the field of Devotion is everywhere. *Cf.* also Uttara Mîmâṃsâ, I. iii. 6.

Why is it that those whose devotion has fully ripened in this world, do not go to that place? In answer to this the author says:

क्रमैकगत्युपपत्तेस्तु ॥ ८० ॥

क्रम Krama, gradual, mediate एक Eka, immediate. गति Gati, the reaching the goal. उपपत्तेः Upapatteḥ, as it has been demonstrated. तु Tu, but.

25. But the reaching of the goal is gradual or immediate, as has been demonstrated—80.

SVAPNEŚVARA.

The word, "Tu" 'but,' has the force of answering the doubt raised. Thus says the Śruti: "Those who are stainless, beyond the power of

virtue and vice in the world, &c.," and concludes by saying that the progress is through the Âditya Maṇḍala (sun's disc), Aniruddha, Pradyumna and Saṅkarṣaṇa. "But those whose mind is perfectly calm and who are perfectly self-controlled, whose senses are self-centred, who have been favoured with deep devotion, enter the Lord Vâsudeva"—(Mahâbhârata, Śânti Parva, Ch. 346, Śl. 13383-89) Thus the gradual progress is stated. Then we have also :

"But those whose sins have been burnt to ashes and who are beyond virtue and vice, follow the paths, by gradual progress, pointed out by you, and they reach the final goal by attaining the fourth stage. The following indeed is the highest and beloved of Nârâyaṇa—the path of sole devotion through which, without passing through the above three stages, men directly reach the Lord Hari, the Immutable."—(Ibid, Ch. 350, Śl. 13548-50).

Thus it follows that direct attainment of the goal is only for those whose Devotion is fully developed, otherwise there would be contradiction. Hence those whose Devotion is not fully developed, go to other regions for its fulfilment.

उत्क्रान्तिस्मृतिवाक्यशेषाच्च ॥ ८१ ॥

उत्क्रान्ति Utkrânti, gradual progress. स्मृतिवाक्यशेषात् Smṛitivâkyaśeṣât, from the concluding portion of the words of Smṛiti. च Cha, and.

26. And "gradual progress" [follows] from the concluding portion of the words of Smṛiti—81.

SVAPNEŚVARA.

Progress of the soul is stated in the Gîtâ, Ch. VIII, Śl. 10-24. Commencing with "full of devotion and by the force of Yoga," &c., the Gîtâ says "pronouncing the one syllable 'Aum'—the Brahman,—and meditating on Me, he who advances, bearing this body, reaches the highest goal"—(VIII. 13) and concludes with "Fire, light, day-time, the bright fortnight, the six months of the northern path of the sun, through this path the travellers, the knowers of Brahman, reach Brahman"—(VIII. 24). Thus the Śruti speaks of the gradual progress of the soul. Again

"All the worlds up to the world of Brahma, O Arjuna, do in their very nature, come and go. But, O Kaunteya, he who cometh near Me, knoweth no rebirth."—(Gîtâ, VIII. 16)

In the concluding portion of this Sloka, from the progress of men and by the force of the particle "upa" in Upetya, "Coming near," it follows that only those who are not fully developed in devotion, reach the regions near Him and it can also be inferred from this

that those whose devotion is fully developed, do not go even to those worlds because the effect of perfected devotion has no end in time and in those worlds the performance of the means of devotion is also enjoined. Moreover, those whose devotion has not ripened to its fullness, from those very worlds, attain salvation by gradual progress. Otherwise the act of devotion, such as "remembering the Lord," enjoined at that time, would be perfectly useless. Neither perfect devotion is included by that act, as perfect devotion to God does not await any other element for bringing about emancipation, as it is said in the Gîtâ: "O Pârtha, that highest Person is attainable by unswerving devotion to Him alone"—(Gîtâ, VIII. 22.) Hence, even in that region it has full scope. But the land of Bhârata is the only field for the origin of karma, as Viṣṇu Puraṇa says:

"Not indeed elsewhere are enjoined Karmas for the mortals" (II. iii. 5.) It has been stated before that devotion to God has not Karma for its basis; hence Karma must have nothing to do with the accessories to devotion If such an objection is raised, we reply: "No:" for the secondary elements have their existence only for the primary and the defects of the secondary do not affect the primary, as the acts in a sacrifice. Just as "Niṣâda sthapati," "offerings made to the king of the lowest class" do not pollute the sacrifice itself, so the minor elements, preparing the mind for the advent of perfect devotion, do not affect that devotion itself. Śûdras, &c., have no right only in the practice of Vedic mantras; not so, however, in the practice of acts of devotion such as hymn, singing of the names of the Lord, &c. Hence it follows that it is not by knowledge alone that devotion is obtainable.

Therefore even the greatest sinners are entitled to supreme devotion. From that it might be inferred that they are equally entitled to the sayings of the Vedas forming the accessories to devotion. Hence this Sûtra:

महापातकिनां त्वार्त्तौ ॥ ८२ ॥

महापातकिनाम् Mahâpâtakinâm, of the greatest sinners. तु Tu, but. आर्तौ Ârtau, to the [Devotion of the] Distressed.

27. [The right] of the greatest sinners [extends] to the [Devotion of the] Distressed.—82.

SVAPNEŚVARA.

Those who are addicted to sins that bring them down lower and lower, are entitled only to what has been classed as the devotion of the distressed, and not to others, like atonement, where all have equal right in

every action, since it is absolutely necessary to expiate the sins committed, as sins are said to increase by enjoyment. When the sins disappear, man's right to Devotion is necessarily accomplished.

It has been stated before that supreme Devotion is directed to one object and to one only. In order to dispell the doubt that all other religions are different from it, the following Sûtra says :—

सैकान्तभावो गीतार्थप्रत्यभिज्ञानात् ॥ ८३ ॥

सा Sâ, she. Primary devotion. एकान्तभाव: Eka-anta-bhâvah, exclusive self-devotedness Single-heartedness. गीतार्थ Gîtâ-artha, the purport of the whole Gîtâ. प्रत्यभिज्ञानात् Pratyabhijñânât, from the recognition.

28. She [*i.e.*, the Primary Devotion] is exclusive self-devotedness, as appears from the recognition of the purport of the whole Gîtâ.—83.

SVAPNEŚVARA.

The Primary Devotion is exclusive self-devotion and nothing else. Why so? Because it follows from the purport of the Gîtâ. Also: "Those Brâhmaṇas who fully obeying the injunctions of the Śâstras, following the duties of the controlled ascetic, study the Veda, with their Upaniṣads, observing the rules laid down for the purpose—Superior to that is the progress of those men who have the Lord for the object of their sole and exclusive devotion. What Deva or Riṣi has stated of this Dharma?"

This being the query, the answer is: "The Lord Himself declared this on the battlefield where the armies of the Kurus and the Pâṇḍavas were arrayed in order of battle, to Arjuna, who became depressed in mind."—(Mahâbhârata, Sântiparva, Mokṣa Dharma, Ch 35, Sl. 13151, 52, 54). Hence exclusive self-devotedness to the Lord is the supreme devotion.

If secondary devotion bring about direct emancipation, what would the defect be?

परां कृत्वैव सर्वेषां तथा ह्याह ॥ ८४ ॥

परां Parâṃ, Primary devotion. कृत्वा Kritvâ, performing. एव Eva, only. सर्वेषां Sarveṣâṃ, of all. तथा tathâ, The same, *i.e.*, emancipation. हि Hi, indeed. आह Âha, said.

29. By performing Primary Devotion, the said (emancipation), is of all persons. Thus sayeth the Lord.—84.

SVAPNEŚVARA.

Every one becomes fit for salvation through Primary Devotion. Thus sayeth the Lord giving reasons:

"He who will declare the supreme secret among My devotees, having shown the highest Devotion to Me, will without doubt come to Me" (Gîtâ, XVIII. 18). Therein we have that the result of the teaching of the doctrine of love is the attainment of the state of Brahman. Then why it is said: "Having shown the highest devotion to Me"? Because "Highest Devotion" leads to emancipation; so says the Śruti. Hence we read of Uparichara Vasu as dedicating his kingdom, riches, &c., thus signifying his devotion to the Lord in the form of sincere attachment to Him: for such dedication can have no other explanation. Hence being the cause of the salvation of of all men, as stated in the Śruti, it becomes of great use for salvation by generating supreme devotion. This is the sense. It also follows directly from the meanings of the words themselves.

Here ends the second part of the second chapter of the Bhâṣya of the Śâṇḍilya Sûtras, composed by the learned teacher Svapneśvara.

CHAPTER III.

FIRST PART.

Inasmuch as the excellence of Devotion is determined by the excellence of the object of devotion, the object of devotion is being ascertained with reference to the devotee and the state of his mind.

भजनीयेनाद्वितीयमिदं कृत्स्नस्य तत्स्वरूपत्वात् ॥ ८५ ॥

भजनीयेन Bhajanîyena, with the object of devotion. अद्वितीयं Advitîyaṃ, not second, not different. इदं Idaṃ, this, the universe. कृत्स्नस्य Kṛitsnasya, of the whole. तत्स्वरूपत्वात् Tatsvarûpatvât, having the same essential form as That.

1. This is not different from the object of devotion, as it has the same essential form as That.—85.

SVAPNEŚVARA.

It has been established in the Tantras or systems of Thought that the proof of the knowable depends upon knowledge. Knowledge is existence. It is not a 'class,' as it has no place in classes and the like. Even if it had, still it would not be, as in that case there will be superfluity in the conception of the desired connection of knowledge and the knowable. Therefore, knowledge is pure Brahman, naturally penetrating all things. In everything visible, there is identity with it; the differences of visible things have reference to something other than existence. If it is urged whether such intuition as that the earthen vessel is knowledge will appear to be real, we say that it will, if it have reference to the idea of the essential form of the vessel; otherwise, not, as it would not then be presented under the aspect of reality.

It is knowledge, will and efforts that form the cause of visible existences. They have no independent existence of their own. Being objects of knowledge, they are far inferior in causality. Though Brahman is apprehensible by knowledge, He cannot be described by any attribute, as He possesses none. By whatever name or attribute such as the knower, &c., He is attempted to be described, it is merely our imagination originated by the limited idea knowable in Time.

तच्छक्तिर्माया जडसामान्यात् ॥ ८६ ॥

तच्छक्तिः Tacchaktiḥ, His Power. माया Mâyâ, Mâyâ. जडसामान्यात् Jaḍasâmânyât, because it has the common attribute of insentiency.

2. His power is Mâyâ, because it has the common attribute "insentiency."--86.

SVAPNEŚVARA.

The divine power of Brahman is called Mâyâ. "Verily, the divine Mâyâ of Mine, composed of Guṇas, is difficult to cross over. Those who take refuge in Me alone, overcome this Mâyâ."—(Gîtâ, VII. 14.) *Cf.* also: "Under my guidance Prakṛiti gives birth to all things, moveable and immoveable. Because of this cause the universe undergoes transformation."—(Gîtâ IX. 10.)

It is known as Mâyâ because of the variety of its effects; not because it is unreal; and the existence of Brahman follows from the knowledge of the existence of effects. This is what the Śruti says. Though Brahman is thus connected with the Falsity, yet it does not necessarily follow that It is false also. When the knowledge of the Truth dawns, such a theory of falsity is contradicted. Hence the above theory is not true. And because the theory of Falsity falls to the ground, the theory that Brahman is Truth necessarily follows; besides if what is be said to be false, be found to be true, then the objects of perception would necessarily be true. Just as a rope is regarded as a snake, so ephemeral objects, not appearing in their true light, are regarded as true existences. That is indeed an erroneous conception. By those two principles, existence or truth and non-existence or falsity, the refutation of the truth of other objects follows. That Mâyâ is insentiency in general and Brahman is indeed always the principle to be known. Otherwise there will be a separation of the two principles. Hence is the everlasting nature of knowledge and insentiency of the two principles.

व्यापकत्वाद्व्याप्यानाम् ॥ ८७ ॥

व्यापकत्वात् Vyâpakatvât, from the essential attributes of an universal principle. व्याप्यानाम् Vyâpyânâm, of the particular principles [covered by the same].

3. From the essential attributes of the universal principle, [those] of the particulars [come into existence.]---87.

SVAPNEŚVARA.

Thus from the nature of universal principle the nature of the particular, subordinate to the same, is derived; and it is said that the causes making up the subordinate individual, are the outcome of the universal cause. The knowledge of the individual becomes easy from the knowledge of the universal principle but not so the knowledge of the universal from that of the individual. Just as from the quality of possessing horns,

animals having horns could be detected more easily than by examining the attributes of each of them, so from the knowledge of the attribute of the universal principle, the individuals composing the same could easily be detected and recognised. Existence is perceptible in everything in this world and the Lord as such is the cause of all being, the very substratum of everything. He is the cause of our intelligence and of all objects of perception and they are all subject to the Supreme Intelligence. Hence the knowledge of Him leads to the knowledge of everything. Intelligence can only manifest itself by the light of Self, the witness to all actions. Hence it becomes possible that intelligence may remain dark with regard to certain matters without the light and thus may fail to grasp its objects.

During dreamless sleep, intelligence loses itself and it appears again when we wake up. All this is the creation of the Lord through His absolute knowledge of causality. Though absolute by its very nature, intelligence limited by knowledge manifests this creation with its immense variety like the light of a lamp with oil.

Thus says the Chhândogya Upaniṣad :—

"Then the sense of self (as distinguished from non-self) came into being from the thought that "I shall do," and He saw many." Thus say Śruti and Smṛiti. When Intelligence is transformed, will, &c., appear, as they are also subject to the sense of Self. When true knowledge makes its appearance, that also is reduced to one Truth and intelligence encompasses all. "I am the Lord as I perform this and that." This sense of the Ego or Self is also present in Intelligence. The sense of Ego or Self is also the cause of the sense-organs, the five kinds of matter and their causal state, and thus it is termed Sound, Touch, Taste and Smell, &c. The said sense of Self or Ego is, generally speaking, the cause of this material world consisting of Sound, &c. If true knowledge dawns everywhere, then the conception of Will, &c., which are mere transformation of Buddhi or Intelligence, would be like the knowledge of a class. Thus gradually from the knowledge of the universal, the knowledge of the particulars comes. Hence it is clear that with the knowledge of Brahman and others, the knowledge of earthen vessels also may appear. Here knowledge and works creating the vessels do not contradict each other in the domain of causation as they are not of the same nature in causation and it is only they which are of the same nature that can contradict each other. Thus the knowledge of the First Cause of all causes is the sole means of salvation and, for this reason, intelligence is separately created for each individual ; and

nowhere and at no time from the first day of creation to the last, there is want of intelligence ; only in deep sleep there is temporary disappearance of it, but in Salvation there is the final disappearance

According to the Atheists, amongst the Sâṅkhyas, the creation of Buddhi or Intelligence is not reasonable as there is no other cause. So the author says :

न प्राणिबुद्धिभ्योऽसम्भवात् ॥ ८८ ॥

न Na, not. प्राणिबुद्धिभ्यः Prâṇibuddhibhyaḥ, from human intelligence. असम्भवात् Asambhavât, because of its impossibility.

4. Not from human intelligence, because it is impossible.—88.

SVAPNEŚVARA.

From whose intelligence are the higher beings, such as the Devarṣis, created? Whose work is the creation of all these beings? Hence the learned admit that there is a Creator.

निर्म्मायोच्चावचं श्रुतीश्च निर्मिमीते पितृवत् ॥ ८९ ॥

निर्म्माय Nirmâya, having created. उच्चावचम् Uchchâvacham, the high and the low. श्रुतीः Śrutiḥ, the Vedas. च Cha, and. निर्मिमीते Nirmimîte, created. पितृवत् Pitṛivat, like a father.

5. And having created the high and the low, He created the Vedas, like a father.—89.

SVAPNEŚVARA.

Having created all beings, from the highest to the lowest, according to their merits and demerits, He, for the benefit of them, created the Vedas. As a father, producing his sons, gives wholesome advice to them for their knowledge, so does the Lord, having created the living beings, for their good, created the Vedas.

मिश्रोपदेशान्नेति चेन्न स्वल्पत्वात् ॥ ९० ॥

मिश्रोपदेशात् Miśropadeśât, on account of mixed instructions. न Na, not. इति Iti, this. चेत् Chet, if it is said. न Na, not. स्वल्पत्वात् Svalpatvât, because they are very few.

6. If it is said that this does not follow on account of mixed instructions ; (we reply) No : Because they are very few.—90.

SVAPNEŚVARA.

Now this Lord cannot be as affectionate as a father, because His precepts contain sacrifice of life entailing sins and are thus of a mixed

character. To such a doubt, we say, it is not so: the effect of the principal portions of sacrifices is happiness and the minor portions, being merely a secondary, are very few. Hence the author of these precepts is not unaffectionate. If you say that the slaughter of animals in a sacrifice is the primary portion and its effects are the true aims, then the prohibition of even the smallest loss of life is not consistent. Then there would be two contradictory precepts, *viz*, "Sacrifice animals" and "Do not sacrifice them." Hence it must be understood that the contradictory injunction to kill is to be followed on special occasions, such as sacrifices, &c. Hence it is said that the slaughter of animal life as part of a sacrifice brings forth what has heretofore been unknown, whereas, on ordinary occasions, it brings on sin and becomes sinful. Hence there is no contradiction. The slaughter of life that leads to great distress, is prohibited by the negative injunctions.

"Do not kill any animals" shews indeed that by so acting the causes of sorrow would have no existence, but the sorrows arising from killing animals as part of a sacrifice are insignificant. Hence the little sorrows arising therefrom cannot stand in the way of the just joy, the primary result of sacrificial rites. Otherwise there would follow "unwarrantable stretch of the principle" from its force and artificial explanation. Hence the quality of producing very great pains is peculiar to certain classes. The merits acquired from death while performing rites of atonement or from death in holy places, such as Prayâga, &c., are great and the sorrows from suicide are insignificant in comparison with them. This is what the Vedas teach. The Śruti has shewn that the sacrificial rites, though involving slaughter of animals which produce small sorrows but otherwise produce great joy, are not to be avoided; and Śruti points out the sacrifices offered to the sacrificial fire. "The Smṛiti has enumerated the five kinds of sins of the men of the world; they are very small sins and cannot stand in the way of virtuous actions."—(Manu, III. 48.)

"It is only those who kill animals for their own pleasure that go to hell."—(Viṣṇu Purana, III. vi. 18-19.)

The author now goes on to determine the merits that arise from the performance of sacrificial rites stated in the Śruti, and also whether the merits thereof go to the agent and the enjoyer or to the Supreme Lord.

फलमस्माद्बादरायणो दृष्टत्वात् ॥ ९१ ॥

फलम् Phalam, fruit. **अस्मात्** Asmât, from Him **बादरायण:** Bâdarâyaṇa, Bâdarâyaṇa. The great Vyâsa, **दृष्टत्वात्** Dṛistatvât, as is the result of observation.

7. Fruit [follows] from Him, [says] Bâdarâyâṇa, as is the result of observation.—91.

SVAPNEŚVARA.

The results of our acts are observed by the satisfaction or anger they cause to the king and master, &c. The sage Bâdarâyaṇa says "From this Brahman, indeed." That is to say, just as the acts of the servants in the war, &c., are the acts of the king and master and their results go to the master, so do our acts in the sacrificial rites go to the Lord of the Sacrifice and their effects go to Him. From sacrificial rites for birth of a child, a child is born or birth accrues to the child and not to the sacrificer. Hence the result of the sacrificial rites do not go to agent. If you say that they exist in the enjoyer, then it must be determined when does it exist there? If you say they exist both in the agent and the enjoyer, then would follow the defect of reciprocal dependence *i.e.*, in the non-existence of one, the other would cease to exist. Thus the results of action, bad or good, depend upon the anger or pleasure of the Lord. Hence all actions should be directed to please the Lord and should have the Lord for their aim. If you do not admit that the results of action are independent of aims, *i.e.*, the pleasure or otherwise of the Lord, then in the service of the king also virtue would be the result. Hence the Śruti says that if God is pleased, all kinds of works produce beneficial results. "They who partake of this immortal Dharma, as described above, endued with faith, with Me as their supreme aim, and devoted to Me, are surpassingly dear to Me.—" (Gîtâ, IX. 20.) Though the Lord is pleased or becomes angry, He does not become worldly as He is bound by His very nature to this duty, as He is above sorrow and is for ever free.

व्युत्क्रमादप्ययस्तथा दृष्टम् ॥ ९२ ॥

व्युत्क्रमात् Vyutkramât, in the reverse order. अप्यय: Apyayaḥ, dissolution or merging. तथा Tathâ, as. दृष्टम् Dṛistam, is seen

8. Dissolution or merging [takes place] in the reverse order, as is seen.—92.

SVAPNEŚVARA.

It is a settled principle that the merging of the particular into the general takes place at the time of dissolution in the reverse order of evolution of the particulars from the general at the time of creation, just as a particular earthen vessel is merged into earth in general when it is dissolved.

Here ends the Commentary of Professor Svapneśwara of great learning on Part I of Chapter III of the One Hundred Aphorisms of Śâṇḍilya.

CHAPTER III.

SECOND PART.

Emancipation is defined as the attainment of the state of Brahman by the Jîva. In order to realise the same, the author continues his discussion on the true ideal of worship, in this chapter also, and proceeds to determine the fitness of the Jîva to rise to the state of the Lord, to do away with the doubt how one principle happens to attain the nature of another.

तदैक्यं नानात्वैकत्वमुपाधियोगहानादादित्यवत् ॥ ९३ ॥

तत् Tat, that. **ऐक्यं** Aikyam, unity. **नानात्वैकत्वम्** Nânâtvaikatvam, multiplicity or unity. **उपाधियोगहानात्** Upâdhiyogahânât, on account of the presence or absence of Upâdhi or limitations. **आदित्यवत्** Âdityavat, like the sun.

1. That is unity; multiplicity or unity [appears] on account of the presence or absence of upâdhi or limitations, like the sun—93.

SVAPNEŚVARA.

"All this indeed is Brahman" (Chh. Up. III. XIV. I.) "Multiplicity there is none here."—(Kath, Up. IV. II.)

"As the one sun illumineth the whole world, so does He who abides in the Kṣetra, illumine the whole Kṣetra, O Bhârata."—(Gitâ, XIII. 33.)

"Do thou also know Me to be the knower of the Kṣetra in all the Kṣetras."—(*Ibid* 2.), &c.

These clearly indicate that He is one, and that is His nature. Moreover both Jîva and Brahman are to be known as the Self. Buddhi or Intelligence partakes of the nature of the self as it is the limitation of Jîva. The Śruti says "As the moon though one appears as many in its reflections in the water."

"As the one sky appears to be many according to the difference of colours, white, blue, &c., so does the one self appear to be many to the erring eyes."—(Viṣṇu Purâṇa II. XVI. 12).

Then by the disappearance of Upâdhi of Jîva, with the dawn of Supreme Devotion, the oneness of the Lord reigns supreme; just as the sun, the source of light, which appeared to be many on account of the intervention of the mirrors, shines as one when the mirrors are removed.

10

पृथगितिचेन्न परेणासम्बन्धात् प्रकाशानाम् ॥ ९४ ॥

पृथक् Prithak, different इतिचेत् Iti chet, if it is said. न Na, not. परेण Pareṇa, with the Lord. असम्बन्धात् Asambandhât, because of the want of relationship. प्रकाशानाम् Prakâśânâm, of the manifested objects.

2. If it is said "[that it is] different": [we say] No; because of the want of relationship of the manifested objects with the Lord.—94.

SVAPNEŚVARA.

If it be said: "The Jivas are indeed different, that is to say, they widely differ from each other and are by their very nature self-revealing, otherwise there would not have been observed the facts shewing that some are liberated while others are not."

We reply, it is not so. It might be somewhat consistent with the principle of the Sâṃkhyas of the atheistic school; but it cannot be consistent with the Sâṃkhyas of the theistic school. Why? Because the relationship of the seer and the thing seen which exists between the Lord and this universe, would cease to exist on account of their self-manifesting power like the light of the lamp without the aid of the sun. Then we would be landed on the theory that the Lord is not omnipotent and omniscient and is itself an object of knowledge. If you say that the Jivas are objects manifested by another power, then they would be insentient matter and nothing else and their functions of intellingnce, &c., would have no power of revealing anything; because they would be overcome by darkness and the existence of Antaḥkarṇa would not be able to reveal them. An object cannot possibly be in another which is not fit for it. A light cannot be revealed by another light though the covering is removed. So the functions of mind cannot reveal the intelligence which shines by its own light. Thus there is only one principle limited by conditions that reveals both the interior and the exterior of this universe. Thus we have "This Puruṣa is by its very nature Light itself." Even here the word "Light" is secondary. Hence it is concluded that Supreme Âtman, knowledge *per se*, is the cause of the manifestation of this universe and the same does not wait for the assistance of any other principle Moreover, the existence of Âtman is finally decided without any impediment whatever and upon it are based the attributes of mind, the errors of Intelligence, &c. The knowledge and the happiness we attribute to the functions of intelligence are but secondary. "What proof is there of the difference of individual Âtmâs, which is simply due to the

error of the principle, Intelligence? Whence arises the doctrine of bondage or freedom to the Âtmâs that are free for ever?"

To remove the theory that knowledge, desire, &c., are the qualities of Âtman which undergoes modification due to the belief that 'I am happy,' 'I wish,' 'I know,' &c., the author says:

न विकारिणस्तु करणविकारात् ॥ ९५ ॥

न Na, not विकारिणः Vikâriṇaḥ, subject to change. तु, Tu, but. करण विकारात् Karaṇavikârât, because of the change in the Senses.

3. Not subject to change: because of the change in the Senses.—95.

SVAPNEŚVARA.

The individual Âtmans cannot be subject to change, such as of knowledge, &c., then how do we enjoy happiness, &c.? We reply that our knowledge, etc., originate from sense-impressions and senses. It is those that suffer change and not Âtman which is ever changeless. Again, the perception of happiness has for its cause the senses. In this inference there being no connection of Âtman with the senses abovementioned, happiness, &c., are not modification of Âtman because it appears to be in Âtman, like whiteness, &c., and also from inference [just as when we say 'A man is black or white,' we do not mean that his Âtman is so: so also when we say "I know," "I am happy" the meaning is not that my Âtman knows and that my Âtman is happy. This knowledge and this happiness are merely modifications of the senses and their impressions.] Again, the perception of the ego "I" is but cognisable by the sense known as mind as mind is its cause. When mind disappears in deep sleep, the sense of "I" does not exist and it is not perceived because of the absence of mind. The same line of argument applies to the limitation of time.

How does Jivâ attain the state of Brahman? The author says:

अनन्यभक्त्या तद्बुद्धिर्बुद्धिलयादत्यन्तम् ॥ ९६ ॥

अनन्यभक्त्या Ananyabhaktyâ, by undivided Devotion. तद्बुद्धिः Tadbuddhiḥ, that knowledge. बुद्धिलयात् Buddhillayât, from the disappearance of Buddhi. अत्यन्तम् Atyantam, extreme, final.

4. From the final disappearance of Buddhi, through undivided Devotion, that knowledge dawns.—96.

SVAPNEŚVARA.

"O Pârtha, He, the Supreme Puruṣa, is to be attained by unswerving Devotion to Him alone, in the interior of whom are all beings, by whom

all this is pervaded."—(Gîtâ VIII. 22). Thus sayeth Śruti : "Why is it that man does not make efforts for salvation attainable by Devotion alone to that ancient Puruṣa ?"—(Nṛisiṃha Purâṇa). Hence with the help of Supreme Devotion alone Buddhi finally disappears altogether and liberation in the shape of the attainment of the Bliss which is Brahman dawns. And it is indicated that Liberation is the attainment of the Bliss of Brahman just before the disappearance of Buddhi or understanding (as Buddhi or understanding, when true Devotion appears, leaving aside all objects, external and internal, subjective and objective, attaches itself firmly to the Supreme Being).

Now it may be objected that the attainment of the blissful state of Brahman is not the true end and aim of life. We say 'No :' ordinary men are satisfied with the acquisition of a country as the end and aim of his life : but higher spirits have higher and higher ends. Hence the real end and aim of life is the attainment of the Highest Bliss. Herein, the Lord sayeth that "Buddhi is the limitation of Jîva," if the true philosophy of Buddhi is taken into consideration. Otherwise the functions of will and exertion will have no power in the person possessed of the idea that 'this is happiness,' 'this is the happy state,' as this always follows from knowledge and as it is not the end and aim of life. As such a blameworthy conclusion is unworthy of acceptance, the existence of will and efforts is established. The knowledge that it is the result of action may itself be an obstacle. [The attainment of the state of Brahman does not depend upon the effects of action.] All obstacles to an action are overcome by very strong attachment ; the misfortunes connected with the appearance of hawks are avoided with force. Hence by very strong attachment the above obstacle having been removed, is it not possible that the state of Brahman will come about ? [When true Devotion appears on the scene, all obstacles pass away by their very nature.] "Bliss is the form of Brahman : and that is situate in Liberation." Thus Smṛiti also arrives at that conclusion.

Life, virtue, sins, &c., pass away after enjoyment thereof. Likewise do others producing effects in future. Thus the supreme Devotion, when fully established, may pass away by enjoyment. Hence Liberation cannot come. Hence the author says :

आयुश्चिरमितरेषां तु हानिरनास्पदत्वात् ॥ ६७ ॥

आयुः Âyuḥ, life. **चिरम्** Chiram, eternal. **इतरेषाम्** Itareṣâm, of others. **तु** Tu, but. **हानिः** Hâniḥ, loss. **अनास्पदत्वात्** Anâspadatvât, from the absence of objects of their enjoyment.

5. Life is eternal; but there is loss of others from the absence of objects of enjoyment.—97.

SVAPNEŚVARA.

Becoming deeply attached to the Self, "His life continues till emancipation: then He is liberated."—(Chh. Up., VI. xiv. 2.) "What is the necessity of righteousness, worldly prosperity and objects of sensuous enjoyments, to him? Emancipation is within the palm of his hand, his devotion being firmly fixed to Thee, the root of all the universe."—(Viṣṇu Purâṇa, I. Ch. 20, Śl. 20).

Duration of life is the result of past actions that generate this body. To that time only it obstructs complete emancipation in spite of the dawn of Primary Devotion and Jîvanmukti or emancipation with this body subsisting remains. All righteousness or sins disappear when on the rise of Supreme Devotion the result of all our deeds ceases to exist and Buddhi finally disappears from the scene (the whole soul being exclusively devoted to the Lord) and consequently the objects of enjoyment, the causes of virtue and vice, remain absent for ever. Hence there is not the want of emancipation; Buddhi also has no cause for modification as without cause no effect is possible. To him who has been blessed with supreme devotion, the pleasure or displeasure of the Lord disappears and cannot touch him. The elements of destruction can easily affect where there is defect in the parts constituting an object. But they cannot approach him who has Devotion fully matured and developed. The complete surrender to the Lord (by which Buddhi itself becomes absorbed in Him) prevents any bondage coming on by the deterring forces of actions done. On the other hand, gradually, by the fire of knowledge, all works, with their generating forces, are burnt one by one.

संस्तृतिरेषामभक्तिः स्यान्नाज्ञानात् कारणासिद्धेः ॥ ९८ ॥

संसृतिः Saṃsritiḥ, births and rebirths **एषाम्** Eṣâm, of these. **अभक्तिः** Abhaktiḥ, want of Devotion. **स्यात्** Syât, must be. **न** Na, not. **अज्ञानात्** Ajñânât, from want of knowledge. **कारणासिद्धेः** Kâraṇâsidheḥ, being inconsistent with the cause.

6. Rebirths and deaths originate from want of Devotion, and not from want of knowledge, that being inconsistent with the cause.—98.

SVAPNEŚVARA.

Are the births and deaths of Jîva to be attributed to want of knowledge or to want of Devotion? This sûtra decides this question. The progress of these is of three sorts: to heaven, to the state of emancipation, this body subsisting, and to the emancipation, pure and simple.

Emancipation with this body subsisting is True Devotion. Its imperfection leads to rebirths and deaths. So long as Devotion or earnest desire for it does not take its rise, the births and deaths of Jîvas continue; but they cease for ever on the dawn of Dovotion. This is what the great sages held. "So long as men do not take refuge in Thee, the saviour from all sins, the distress, the longings, the ignorance as well as pleasures reign supreme." "This creation is the outcome of the want of knowledge of the Truth. With the knowledge of Truth, it disappears as the erroneous knowledge of a rope as a snake is impossible when the source of error is eradicated."—(Viṣṇu Purâṇa I, IX. 72-73). Births, the terrible punishments by the servants of Death (Yama), various degrees of Poverty and sights of the son of the sun (Death) and the sense of 'I' and 'mine', of all creatures and the unquenching thirst after worldly prosperity consequent thereon, display their full powers when the mind turns away from the lotus feet of Lord Kriṣṇa.

त्रीण्येषां नेत्राणि शब्दलिङ्गाक्षभेदाद्रुद्रवत् ॥ ९९ ॥

त्रीणि Trîṇi, three. एषाम् Eṣâm, of these. नेत्राणि Netrâṇi, the eyes. शब्द Śabda, the word, the Vedas. लिङ्ग Liṅga, symbol अक्ष Akṣa, the senses. भेदात् Vedât, according to the division of. रुद्रवत् Rudravat, like Rudra.

7. Of these, there are three eyes according to the division of the Vedas, the symbol and the senses, like Rudra. —99.

SVAPNEŚVARA.

Of these creatures, there are three eyes, *i.e.*, the means of attaining knowledge, *i.e.*, three sorts of proof, to find out the true nature of objects. Though their true knowledge does not differ, yet the causes being of three kinds, knowledge is also of three kinds. The three kinds of causes are (1) The Word. The knowledge that is derived from sound is due to the word, that is, fit to express the object to be known. This is stated to be the first kind in order to indicate its superiority over all the other means of love and devotion, not earthly. (2) The Symbols; the knowledge of the symbols or signs containing the attributes of the universal to be known. This is the organ of inference. On account of our good words, the words "universal to be known" are not conflicting. (3) The Senses: The senses are the organ of direct knowledge: they establish the relationship of the external world with the internal. They are six in number—*manas*, the eye, the ear, the skin, the tongue and the nose. By the connection established by these, the darkness of mind is removed and function of existence takes its rise revealing the true nature of Self, the Highest knowledge. Thus it

is said, "when the light of wisdom streameth forth from all the gates in the body."—(Gîtâ, XIV. 11.) The modifications such as sorrow, &c., are not unknown to the 'manas' known as the intellect of Man. They manifest themselves solely by the manifestation of Âtman and to these functions existence cannot be attributed. This indeed is made manifest by the witness of all, the Âtman. Thus they are three in number—the Vedas, Inference and Sense-perception. Just as Rudra has three eyes (the sun the right eye, the moon the left eye, and fire the central) so, the moon, the sun and the fire are indeed the three symbols. Analogy is only for apprehending the force of an argument. It is included within these three kinds and not different from these, for it may take place in the mind from certain common basis in a well-known instance, such as in "Poet, Poem and its Chapter," being accompanied generally with the knowledge of known objects and inferences.

The different kinds of logical methods have been fully discussed in the Nyâya Philosophy and the Vedânta Philosophy by us : so it need not be discussed here in full.

Buddhi of man is known as his manas or mind. That is capable of expansion and contraction. In the Buddhi they appear simultaneously or otherwise.

Because the Buddhi of Jîva is the outcome of egoism "I am the agent," in Buddhi, like sorrow, &c., exists the egoistic principle 'I' and 'You.' From the divine intellect come out the subtler forces known as Mâtrâ, the five kinds of matter, the senses, &c., and they are to be understood in their true nature by divine intellect. Hence sense cannot comprehend the knowledge *per se*. The five kinds of matter, the five subtler forces, the eleven senses, the sense of 'I' (Ahaṅkâra), Buddhi, Pradhâna (nature insentient), Âtman and the supreme Brahman—these are all the principles. Thus we have twenty-six principles.

आविस्तिरोभावा विकाराः स्युः क्रियाफलसंयोगात् ॥ १०० ॥

आविस्तिरोभावाः Âvistirobhâvâḥ, appearances and disappearances. **विकाराः** Vikârâḥ, modifications. **स्युः** Syuḥ, should be. **क्रियाफलसंयोगात्** Kriyâphalasaṃyogât, due to actions being joined with their effects.

8. Appearances and disappearances are modifications due to actions being joined with their effect.—100.

SVAPNEŚVARA.

In connection with the above subject, the author considers the principle of origination and destruction of things. Of these, origination is indicated by the appearance and it is the fitness of the action of existing things. So also is dissolution unfitness of the same. Thus increase or

decrease, &c., appear to be modification. Why? We say "a vessel is created; a vessel is destroyed, &c." Here the result of action is signified by the meaning of the verbal roots. Hence these take place upon existing objects and not upon non-existences. Thus it is said "The unreal never exists, the real never ceases to be."—(Gîtâ, II. 16.) Thus it appears that even in creation and destruction, &c., the action is directed upon something; and that is possible only upon existence, for nothing can come out of nothing. Creation of an object is its first connection with reality and its sense is opposed to destruction on account of the vagueness of its beginning. There would not be absence of finality or want of depth of reasoning on the ground that it necessitates the previous existence of another object for its own, as the materials of a vessel must exist before the making of the vessel; otherwise there would be the creation of creation. And thus there is indeed a series of appearance of a vessel and its disappearance out of and into the same material: its previous non-existence is its disappearance which indeed is its destruction. The destruction is sometimes absolute and final, as, for example, of the body of 'Devadatta' (an individual man bearing a certain name) or the body of those whose understandings have merged into the Lord and thus have become released from the bondage of limitation. The absolute and final disappearance is opposed to relative disappearance: and this prevails in the case of objects upon which they work. Otherwise we would have to admit non-existence in existence. In Pralaya or temporary cessation of creation, there is the absence of all modifications except those which are necessary for its purpose. Hence there is no defect if we say that 'Saṃskâras' **संस्काराः**, exist in their finer form called **सूक्ष्म** Sûkṣma.

Here ends the investigation into Bhakti consisting of three chapters.

May that great Lord Kriṣṇa be in your hearts, wearing His yellow-coloured robe; His body with the colour of heavily laden clouds; His eyes like the petals of a lotus; Himself covered all over with the dust raised by the cows; with a flute in His hands; and ornamented with the gem known as *Kaustuva.*

In the kingdom of Gaṇḍa there reigned king Viśârada, the jewel of the kingdom, styled the overlord of all the earth, the foremost of all wise men. From him descended Jaleśvara, the wisest, the leader of the armies of kings. By his son Svapneśvara has been made the above determination of the doctrine of true devotion.

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